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THE ECCLESIASTICAL REVIEW

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"ARE THEY FEW THAT ARE SAVED?"

THIS is the question a certain man asked our Saviour, as we read in St. Luke's Gospel (13:23). Our Lord declined to answer that question with a direct affirmative or negative. "But he said to them", namely, to the crowd including His interlocutor: "Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able". The parallel passage is found in St. Matthew's Gospel (7:13-14): "Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it!"

Commentators are greatly divided about the meaning of what is conveyed anent the fewness of those saved. Some understand the words to mean that, taking the whole bulk of Christians and members of God's Church into account, we are to conclude, when we compare their lives with the Gospel precepts, that by far the greater number are lost. In proof of this view they quote what they regard as the prophetic types of those saved and lost. Those who perished in the destruction of Sodom and Gomorrha, and in the devastating waters of the Deluge, prefigure the reprobate. Caleb and Josue, the two who alone out of thousands entered the promised land—a type of heaven; the comparison made by Isaias (17:5) of the few ears of corn remaining after the harvest, the one cluster of grapes after the vintage, and the four or five olives upon the top of the tree, and the words of our Lord Himself: "Many are called, but few chosen," seem to indicate the small number

of the elect. St. Chrysostom (Hom. 4 ad populum); and St. Augustine (Lib. 4, contra Crescentium, c, 53), even understand these comparisons to be true of Christians. Others, however, apply these comparisons to mankind in general. According to them, the greater number of the members of the Church, the immense number dying before the use of reason, are saved; because the greater part of adult members of the Church are blessed with the use of the sacraments. The words of St. Peter (11:9, 10) "The Lord delayeth not His promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance", seem to be greatly in favor of this mild opinion which, in the language of St. James (11:13), exalteth mercy above judgment, and which better accords with our notion of God's infinite goodness, and His will to save all men.

While pursuing our studies abroad some forty years ago, we occasionally ran across a Jansenistic crucifix. The arms of our crucified Lord, instead of spreading out at right angles from His body, were raised almost perpendicularly, to imply that He had not died for all men! Whenever I encountered "Le petit nombre des élus"—the small number of the elect—a melancholy title appearing quite often in French sermon books, I could not help thinking of Jansenius who in his rigorism would have built an annex to the lower regions in order to accommodate the large influx of future inhabitants. Whether or not some of the sons of the Church's Eldest Daughter were unconsciously tainted with Jansenism, we leave to the decision of more competent judges. One thing certain, the lugubrious title of the above-mentioned sermons seem to follow like an inevitable corollary from the heresy of the Jansenistic crepe-hangers. The number of the elect, far from being small, will on the contrary be very large. In fact it will not only equal the number of fallen angels, but will be exactly one-half the number of the angelic spirits now enjoying the bliss of the beatific vision.

One-third of the angels fell with Lucifer. This is the common interpretation of the text in the Apocalypse, 12:4, where it is asserted that the dragon's tail drew the third part of the stars of heaven, and cast them to the earth. "He shall fill the ruins," says the Royal Psalmist (109), meaning that the Lord

shall fill the vacancy caused by the fall of the wicked angels with the souls of the just. The latter being destined to take the place of the fallen angels, must therefore equal one-half the number of good angels, for one-half of two-thirds is one-third.

Two-thirds of the good angels remained faithful and were saved. It seems most congruous that at least two-thirds of the human race should be saved, if not more. Mortal sin is the only barrier to eternal salvation. Who will say that the three essential elements of mortal sin are present in the majority of cases? Who knows what passes at the last moment between God and the human soul apparently steeped in sin? Was there ever a crime greater than that of deicide? Yet of His very executioners our Saviour said: "Forgive them, Father, for they know not what they do". From our point of view, they could not help knowing what they did. For had they not heard His heavenly doctrine and witnessed the astounding miracles He wrought in proof of His Divine mission? He came upon earth and died to save mankind. He conquered Satan and sin. But would it be much of a victory, if only a small number reached heaven, and the vast majority went to the lower abyss?

Those advocating a small number of the elect will have difficulty in reconciling their assertion with the opinion of St. John who, after declaring that 144,000 were signed of every tribe of the children of Israel, says that so numerous were the predestined of all nations, and tribes and peoples, and tongues, standing before the throne, and in sight of the lamb, clothed with white robes, and palms in their hands, that no man could count them. (Apoc. 7.)

Although not an article of faith, it is the common belief of the Church that each one has a guardian angel to watch over him during life, according to the Psalmist (90): "He hath given His angels charge over thee to keep thee in all thy ways".

In the three angelic hierarchies which revelation records, we discover three different choirs or orders. However numerous they may be, says St. Thomas, each hierarchy forms a sort of small state. All the citizens of a state are reduced to three classes, according to the three things which constitute a well organized society, namely, the beginning, the middle, and the

end. Hence we behold everywhere three orders among men—the aristocracy, the bourgeoisie or middle class, and the common people. The last mentioned are always numerically greater than the other two. Why should not the same numerical proportion obtain also among the angelic hosts? It would seem therefore that among all the celestial spirits the guardian angels form at least one-half, if they are not actually in the majority. If the argument deduced appears to prove too much, namely, that scarcely anyone will be lost, *transeat.* At least it affords us poor mortals far more consolation than its alternative.

As to the text: "Many are called, but few chosen", commentators fail to agree upon its interpretation. It by no means settles the question of the relative number of the elect and of the lost. While our Saviour urges the importance of working out our salvation in fear and trembling, and warns us that He will come like a thief in the night, on the other hand He encourages us to confide in His infinite mercy through the parables of the good shepherd, the fig tree, and the prodigal son, so that we may have no solid ground for either presumption or despair, much less for believing that the Lion of the tribe of Juda will allow His archenemy to carry off the lion's share of the human race.

E. M. DUNNE,
Bishop of Peoria.

WHAT CAN A PRIEST DO FOR A DYING PROTESTANT?

SOONER or later, this question must arise in the mind of the student of moral theology, in the incipient and speculative stage in the seminary, or in the developed and practical stage during the years of his priestly ministrations. He is interested in the question of salvation, not only of his own soul but those of his fellow men, among whom are great numbers who differ from him in faith. In the circle of his best friends, among the patients of a Catholic hospital, and even in the classrooms of our Catholic schools and colleges, many are to be found, who although not within the true fold are still in good faith and following out what they consider to be the means of salvation as instituted by Christ. In the world at large, virtue

and good living are by no means the exclusive monopoly of Catholics. Such people live Christian lives, attend services on Sunday, are intensely interested in the spread of their creed in foreign lands, and in short have Christian ideals in as far as they in their good faith see fit. The Catholic priest may have known them as fellow citizens for a score or more years, or perhaps during their short stay in a Catholic hospital learnt to admire their fortitude, patient suffering, and trust in God. It may be that he has suggested indirectly Catholic beliefs to them, but though open-minded they have not responded, for no other reason, as far as the priest can see, except that which theology tells him—the lack of the supernatural gift of faith. And now they are dying! A chance visit, the call of some Catholic member of the family, or some good Sister has brought the priest to their bedside. They may still be in control of their senses, and then the solution is fairly easy, or destitute of their senses, and then there is greater difficulty. But the question will arise, and oftentimes, when action and not thought is the needful thing: "What can I as a priest do for that dying Protestant?" The purpose of this article then is to help the student, seminarian and priest, to definitely form their consciences on this question. Starting from a discussion of general principles regarding the Protestant intention, the influence of Canon Law, we shall proceed to the opinions of weighty theologians regarding typical cases that may arise, and finally consider the matter of scandal, and the alternative of leaving dying Protestants to the possibility of eliciting an act of perfect contrition.

Intention, as far as the individual is concerned, is the directive force without which there is no possibility of even starting along the road to salvation with the help of the sacramental system. But as it is essentially internal, like everything else that is bound up within the depths of human consciousness, it is hard to determine. If the dying person is still in control of his senses, or has definitely manifested his intention to others, the task of determining it is comparatively easy.

"But let us suppose that he is unconscious, or—what amounts practically to the same—that he has no time or opportunity for explicit reconciliation. . . .[1] A Protestant intends, we may

[1] *The Irish Ecclesiastical Record,* Feb., 1922, p. 185.

suppose, to do all that Christ commanded; but he intends also not to receive the sacrament . . . as administered in the Catholic Church. Which intention prevails?" [2]

Here then we have a problem, the solution of which will throw much light on the general attitude of the priest toward dying Protestants.

It is our contention that in the case of the average Protestant, the first intention, and the one required for the administration of the sacrament, predominates. This can be seen from the Encyclical Letters of Pope Leo XIII, the testimony of Catholic writers, the attitude of moral theologians, and the general attitude of the Church.

Even a cursory reading of many of the letters of Pope Leo XIII ought to set the theologian's mind at rest on this point. Thus, he concludes his "Letter to the English People" with these words: "We desire all manner of blessings from God for the whole of the British nation, and with all our heart we pray that those who seek the kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires." [3] And again: ". . . we so deeply and ardently desire as to be of help to men of good-will by showing them the greatest consideration and charity." [4]

Eminent Catholic historians likewise bear witness to this general real good faith among Protestants. Thus, the eminent English historian, Cardinal Gasquet: "To-day we find men of the highest intelligence and good faith claiming to have the same Christian Sacrifice and the same sacrificing priests as the Catholic Church. . ." [5] Cardinal Farley in his introduction to this work writes: "He made clear what Cardinal Manning has so often repeated, that England did not give up the Catholic faith of centuries, but was simply robbed of it." [6] The great German historian, Grisar, bears witness to the same fact: "I am well aware, and the many years I have passed at home in a country of which the population is partly Catholic and partly Protestant have made it still clearer to me, how Protestants

[2] Idem, p. 186.
[3] *The Great Encyclical Letters and Leo XIII,* Wynne.
[4] Idem.
[5] *Breaking with Rome.*
[6] Idem.

carry out in all good faith, and according to their lights the practice of their religion." [7] The French historian, Baudrillart, writes thus: "I turn to our separated brethren, who in the sincerity of their souls declare and believe themselves to be Christians." [8]

The writings of Protestants, especially Anglicans, bear out the same fact. Thus, Cardinal Newman before his conversion wrote: "We indeed believe (and with comfort) that the administration of the Sacrament is effectual in those Churches, in spite of their undermining their claim to the gift." [9] And Lowndes: "That there must be an intention to do what the Church means is the doctrine of the Church of England. Nay, rather, it could better be expressed as the intention to do what our Lord intended should be done." [10]

It is to be noted that our purpose is merely to prove that the intention of the average Protestant is primarily to do what Christ requires for salvation. It is not a question of their intention with regard to a particular sacrament, but rather salvation in general. Whatever may have been the intention of particular Protestants in the past or even at the present day in no way militates against our general thesis. We take it that the average Protestant, as the everyday Catholic, is oblivious to the fine points at issue in the schools.

A second argument might be drawn from the opinions and reasoning of trustworthy theologians in the administration of sacraments to dying Protestants, which shall be presented later. The *Neo-Confessarius* is explicit: "Haereticus vero tantum materialis dignoscetur ex eo, quod adhaereat tali errori ex simplicitate, ignorantia, sinistra informatione, paratus interim vel actu vel habitu errorem deponere, si cognoscat veritatem. Tales dantur, testibus theologis doctis, in Germania, non solum inter eos, qui procul a catholicis degunt, sed etiam qui his immixti vivunt, tam plebeii quam quidam etiam honestioris conditionis, quia ab annis teneris a praeconibus suis pessime instruuntur et innumeris mendaciis contra fidem catholicam imbuuntur." [11]

[7] *Luther*, Vol. I, Introduction, p. xxxiii.
[8] *The Catholic Church, the Renaissance, and Protestantism*, p. 325.
[9] *The Via Media*, p. 107.
[10] *Vindication of Anglican Orders*, II, p. 492.
[11] Reuter, Ed. 3rd, no. 198.

Canon 752, § 2, and § 3, and also many decrees of the Holy Office presuppose the same fact.

It might be objected: Do not the decisions in parallel instances, for example, in the case of some mixed marriages and Anglican Orders, show that the Church considers the *mala fide* intention as the primary one? In general, it might be answered, that there is no reason for extending the *mala fide* intention beyond the limits of such decisions. In both instances the cases referred to are those in which the *mala fide* intention has been proved to be the predominating one. They simply prove that the Church considers some Protestants as being *mala fide*, which we readily grant. Thus in the case of a mixed marriage: "A man intends to be married as Christ directed he should; he intends also to seek a divorce afterward, if matters turn out unfavorable." The very fact that the Church tolerates mixed marriages gives proof "that the first —the more general—absorbs the second, as a rule." [12]

Noldin, in common with theologians, gives the general presumption of primacy of intention in such cases: "Scilicet hi omnes in contrahendo matrimonium duas intentiones habent, alteram contrahendi verum et validum matrimonium et alteram contrahendi matrimonium solubile; haec autem secunda intentio per priorem utpote praevalentem destruitur, atque valide contrahunt." [13]

It is clear, then, that any annulments that the Church may grant in mixed marriages are due to the *mala fide* intention being clearly proved to be the primary one. In her marriage legislation, the Church presumes that the average Protestant is *bona fide*, and refuses to change this presumption until the party has proved with certainty that the *mala fide* one was primary in his case. Thus this apparent objection is really an added proof in our favor, clearly demonstrating that the Church considers the average Protestant as having the primary intention of doing what Christ intends for salvation.[14]

[12] *I. E. R.*, Feb. 1922, p. 186.

[13] *Theo. Mor.*, III, no. 635 (1920).

[14] Baron Friedrich Von Hugel in his work *Essays and Addresses on the Philosophy of Religion* has the following remarkable observation: "I love to think of Cardinal de Lavigerie, the zealous Missionary Archbishop, of his alighting from his carriage and proceeding on foot past such Mosques as he happened to pass in his Algerian Diocese. And with regard to Christians not

The objection originating in the invalidity of Anglican Orders is apparently more cogent. "The pronouncement of Pope Leo XIII on Anglican Orders makes it absolutely clear that in this case the second intention—the less general—is the one to be taken into account." [15] The Pope clearly refers to the *historical* intention, and not necessarily to the present intention. Whilst definitively stating that Anglican Orders are invalid through lack of intention and form, he leaves the question of their present intention open. Even though they have the right intention to-day in regard to wishing to do what Christ requires for salvation, there was a break of at least a hundred years, to which the Pope explicitiy refers, and consequently it caused a break in the power of Orders. It would be quite in keeping with the Pope's intention to maintain that, though Protestant bishops in the past designedly intended not to do what Christ did, many Protestants to-day intend to do what He did, but their ministrations are void, except in the case of Baptism, because they no longer have the sacrament of Orders. Further, whatever Protestant ministers of the *mala fide* variety may have held in the past or at present, the average Protestant remains in good faith and ignorant. The Pope himself in that very Encyclical on Anglican Orders states: "The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it." [16]

It is, after all, the individual internal intention, and at a moment when it is hardest to determine and most likely to be sincerest, that we have to deal with in the case of a dying Protestant. The question of Anglican Orders, or the determination of their intention with regard to the sacrament of the Eucharist, is not our primary consideration, but rather to what extent it throws a light on the Protestant conscience, and the Church's interpretation of their primary intention. It can in

in communion with the Roman Catholic Church, I gratefully sympathize with Cardinal Manning who spontaneously and persistently combined the liveliest possible conviction as to the supreme powers and universal rights of the Catholic Roman Church with a deep and steady recognition of the definitely supernatural faith and virtue of home upon home of Anglicans well known to himself."—Preface, p. xiii.

[15] *I. E. R.*, Feb. 1922, p. 187.

[16] *Great Encyclical Letters of Pope Leo XIII*, Wynne, pp. 403-404.

no wise be taken as an official interpretation of the average Protestant intention. At most it refers to certain *mala fide* bishops and ministers in history, may refer to some of those at the present day, but by no means to all Protestant ministers, and *a fortiori* not to those ordinary misguided Protestants with whom the priest may come in contact in their dying moments. Thus the Pope himself brings out the difference in the same encyclical: "We wish to direct our exhortation and our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have in heart the glory of God and the salvation of souls." [17]

Again, as in the case of the former objection, this is really an argument in our favor, as it brings out clearly the fact that Pope Leo XIII looked on the average Protestant as *bona fide*.

In conclusion, we shall take it for granted in the further development of the question, that in the case of a dying Protestant, his primary and principal intention is of doing all that Christ commanded for salvation.

Canon 731, § 2, outlines the official conditions required on the part of Protestants, and the method of action to be followed by the priest in admitting them to the Sacraments: "Vetitum est Sacramenta Ecclesiae ministrare haereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus reiectis, Ecclesiae reconciliati fuerint." This canon, however, applies only to Protestants while they are *sui compos*, as Reuter's *Neo-Confessarius* points out: "Et sic Ecclesia hoc canone enuntiat, quid *quasi officialiter* concedat hac in re, quid non concedat. Ut vero sciamus, quid Ecclesia, pia mater, *non-officialiter* permittat, consulenda est decisio S. Officii d. 26 Maii 1916, eo vid. tempore facta, quo canon ille sine dubio iam erat elucubratus. Postquam de schismaticis sacramenta petentibus idem, quod can. cit. habetur, dixit S. Officium ad quaestionem: 'An schismaticis in mortis articulo *sensibus destitutis* absolutio et extrema unctio conferri possit?', respondit: 'Sub conditione (cum de intentione aliisque in poentientia ad valorem requisitis dubitari debeat) affirmative, praesertim si ex adiunctis conjicere liceat, eos implicite saltem errores suos rejicere, remoto tamen scandalo, manifestando scilicet adstantibus (qui id nesciant),

[17] Idem, pp. 405, 406.

Ecclesiam supponere, eos in ultimo momento ad unitatem rediisse." [18] Also Prümmer: "Iste canon videtur esse illimitate applicandus haereticis et schismaticis bene valentibus; qui tamen, si sunt moribundi et bene dispositi, possunt privatim absolvi a censuris et peccatis, etiamsi propter defectus temporis aliaque impedimenta gravia prius nequeant induci ad explicite rejiciendos errores et ad reconciliationem Ecclesiae. Huic solutioni non videtur obstare decisio S. Officii d. 17 Maii 1916." [19]

Canon 752 outlines the ordinary mode of procedure in the case of dying Protestants:

"§ 1. Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.

"§ 2. In mortis autem periculo, si nequeat in praecipuis fidei mysteriis diligentius instrui, satis est, ad baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianae religionis mandata servaturum.

"§ 3. Quod si baptismum ne petere quidem queat, sed vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione; si deinde convaluerit et dubium de valore baptismi collati permaneat, sub conditione baptismus rursus conferatur."

The *Neo-Confessarius* in view of this canon recommends the following course of action: "Confessarius ergo, ubi poterit, prudenter aget, si ad haereticum moribundum accedat, et *dissimulata sua persona,* etsi prudenter ministellus, cum eo eliciat primo in genere actum fidei circa omnia a Deo revelata, in specie circa necessaria necessitate medii credenda; tum actum spei, contritionis, resignationis, etc. Dein loquatur illi tantum de illis, quae haereticis cum catholicis communia sunt. . . . Velitne facere omnia ad salutem necessaria, et confiteri etiam et absolvi, si sciret, hoc Christum requisivisse tamquam necessarium ad salutem? Si annuit . . . demum jubeatur elevare manum vel aliud signum dare . . . se velle implere omnem Dei voluntatem. His si praestet, et postea sensibus destituatur, poterit absolvi sub conditione, forma clam sine alio signo pronuntiata. Quodsi diceret: "Non possum certo constituere velimne mori catholicus an Lutheranus," non posset absolvi.

[18] Reuter, *Neo-Confessarius,* Ed. 3rd, no. 203; cf. also no. 218.

[19] *Brevis Conspectus Mutationum Theo. Mor.,* p. 5.

Si subiungeret: "Deus, proptius esto mihi peccatori," puta Gobat posse eum sensibus destitutum absolvi, quia praesumitur haereticus materialis. . . . Quodsi quis absolvi non possit, utiliter tamen eliciuntur praedicti actus. Ceterum haeretici, etsi materiales tantum, moribundi passim non absolvuntur, nisi appareat eos signum poenitentiae dedisse. . . . Non sic haeretici, cum censeant, poenitentiam non esse necessarium sacramentum ad remissionem peccatorum; et sic etiam non baptizantur moribundi Judaei, quia adulti ante baptismum debent esse saltem atriti et credere in Christum et positivam voluntatem habuisse suscipiendi baptismi . . . de absolvendo haeretico; nimirum, ut hoc conditionate fieri possit, requiri prudens iudicium, quo sacerdos sumere possit, moribundum vere desiderasse absolutionem seu auxilium sacerdotis catholici, quo melius vel securius a peccatis suis liberaretur." [20]

This extract has been quoted *in extenso* to show that the canon in question is capable of a very wide interpretation. Moral theology is more fundamental than Canon Law. In the last moments of a dying person, particular circumstances and the state of the individual conscience are of such a nature that a general absolutely binding disciplinary law cannot be laid down.[21] The Church can lay down general laws and statutes as guiding principles, but as Pope Leo XIII pointed out: "The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it."

The Code itself fully recognizes this fact, and consequently has left the determination of the probability under which in the last resort conditional baptism, and entirely in the case of conditional absolution when there is a question of dying Protestants, to the priest as directed by Moral Theology. God alone can see and fully interpret such a conscience, and the priest must strive to carry out His will in the matter, guided rather by canon law as interpreted by moral theology, and not moral theology chained down by a rigorous and narrowed, strict

[20] Reuter, *Neo-Confessarius*, no. 203.

[21] Cf. *Acta Sancta Sedis*, Vol. XXXI, p. 254. Holy Office, 20 July, 1898: "An aliquando absolvi possint schismatici materiales, qui in bona fide versantur? Cum scandalum nequeat vitari, Negative, praeter mortis articulum; et tunc efficaciter remoto scandalo."

canonical interpretation. In acting thus, he may feel perfectly safe in conscience, as the canon left full room for moral theology, which goes deeper into the recesses of the individual conscience. The views of solid moral theologians are certainly sufficient ground for the "aliquo modo probabili" referred to in the canon. The point to be borne in mind is that the priest should be on the alert to do the most that he can in conscience for the dying Protestant, and not the least.

A point has now been reached, bearing in mind the general presumption in favor of the uprightness of the Protestant conscience, and the sense in which Canon Law is to be taken as a norm of action, wherein we are in a position to investigate the opinions of standard theologians.

In cases where the dying Protestant is in full control of his senses, and *in periculo mortis*, Canons 731, § 2, and 752, § 1, and § 2, will regularly apply. When the dying Protestant fulfills the conditions, if there is reasonable doubt about the original baptism, if there was any, the baptism is to be repeated *sub conditione*. Where there is no doubt about the previous baptism, absolution is to be given at least conditionally.

Noldin gives and solves a difficult case under this head: "Acatholicus moribundus adhuc sensibus valens, qui propter peculiaria adiuncta, de conversione ad ecclesiam catholicam moneri non potest, praemissis praemittendis clam sub conditione licite absolvitur, dummodo prudenter existimetur haereticus materialis, qui bona fide extra ecclesiam catholicam vivat." [22]

Lehmkuhl is also of the same opinion: "Si autem tractandum est cum acatholico sensibus non destituto, quem propter instantem mortem et propter gravem tentationem, cui forte succumbat, non possim prudenter aperte monere de vera Ecclesia; ante omnia contritio perfecta . . . dein ut dari possit clam absolutio conditionata, praestat eum adducere, ut praeterea declaret: "Doleo et accuso me de peccatis meis coram Deo et hominibus, sicut Deus postulat ad remissionem peccatorum,' et sibi placere ostendit, ut per me in causa salutis iuvetur." [23]

[22] III, no. 295.

[23] *Theo. Mor.*, II, no. 650 (1914).

And Prümmer: " . . . si sunt moribundi et bene dispositi, possunt privatim absolvi a censuris et peccatis, etiamsi propter defectum temporis aliaque impedimenta gravia prius nequeant induci ad explicite rejiciendos errores et ad reconciliationem Ecclesiae. . . . " [24]

It is of course understood that, where conditional absolution is given, there is almost certainty regarding the validity of the previous Baptism, as only the baptized are capable of receiving the sacrament of Penance. This is probably why canon 751 considers only the question of conditional baptism.

" . . . no one can furnish a short formula enabling us to say whether a Protestant is baptized or not. So much depends on fact—on the rites and practices of different sects." [25] This statement is very true, but the Canon Law and Moral Theology do furnish us with an easy way of meeting the difficulty, in allowing for a generous use of conditional baptism. It is such a case that canon 751 considers, and in its possible broadness of interpretation covers any case which has good theological opinion in its favor.

The most difficult group of cases are those in which the dying Protestant is destitute of his senses, and may or may not have definitely or indefinitely signified his intention. We shall take the extreme case in which there is no witness, and the dying man is unable to give any sign. In solving this case, naturally all other cases where there is greater probability will *a fortiori* be included.

The position held by St. Alphonsus, on account of the great weight of his opinion, is of supreme importance. Noldin proposes the question: " Num haereticis in articulo mortis concedi possit absolutio, sive sint sensibus valentes sive eisdem destituti." Then follows the assertion: "Auctores in hac quaestione diversae sunt sententiae. S. Alphonsus cum plerisque aliis negat (n. 483) eis concedi posse absolutionem, nisi eam expresse petant, quia nullum manifestant desiderium absolutionis, quam potius abhorrere censendi sunt." [26]

This statement of the view of St. Alphonsus is incorrect if unqualified. St. Alphonsus states the particular case thus:

[24] Vide antea (19).
[25] *I. E. R.*, Feb. 1922, p. 186.
[26] III, no. 295.

"An possit absolvi qui fuerit sensibus destitutus *in actu peccati,* puta adulterii, duelli?" And finally gives his opinion in these words: "Haeretici enim, etiamsi *in eo casu* dent signa poenitentiae, non debent absolvi, *nisi expresse absolutionem petant,* quia tales numquam prudenter praesumi valent ea signa praebere in ordine ad confessionem, qua summopere abhorrent." [27]

From this it can be gathered that St. Alphonsus has in view the lowest and most degraded type of Italian Protestant, under the most unfavorable conditions. From the fact that he permits absolution in this case if it is sought expressly, we might presume that this is not his ordinary mode of dealing with the average Protestant. St. Alphonsus was too full of the burning desire to save souls. But let him speak for himself!

In the preceding number, he proposes a doubt: "Quid si *nullus adsit testis* de signo poenitentiae praestito ab aegroto, et aeger sensibus destitutus *nullum pariter det signum* an hic absolvi possit?" And answers thus: ". . . Secunda sententia *vero communior affirmat* posse et debere absolvi, dummodo infirmus *christiane* vixerit. . . ." In the further development of his answer, he quotes St. Augustine, which clearly brings out his intention of including Protestants: "Id clare confirmatur a D. Augustino 1. 1. de Adulter. conjug. c. 26 ubi habetur: '*Catechumenis* in huius vitae ultimo constitutis, si morbo aut casu aliquo sic oppressi sunt, *ut petere baptismum non possint,* prosit eis quod eorum in fide christiana nota voluntas est, ut eo modo baptizantur quo baptizantur infantes, quorum voluntas nulla patuit. Etiamsi voluntas ejus incerta est, multo satius est nolenti dare, quam volenti negare, ubi velit an *nolit* sic non apparet.' Deinde pergit S. Doctor eod. lib. c. 28, et docet eamdem rationem esse habendam baptismatis, et poenitentiae, dicens: 'Quae autem baptismatis, eadem reconciliationis est causa, si forte poenitentes, finiendae vitae periculum praeoccupaverit; nec ipsos enim ex hac vita sine arrha suae pacis exire debet mater Ecclesia."

St. Alphonsus goes on to treat the further difficulty of lack of matter for Penance: ". . . ubi hic habetur materia sacramenti (nempe confessio et contritio) quae debet esse sensibilis?" And after some discussion concludes: "Haec sententia est satis pro-

[27] *Theo. Mor.* (1857), no. 483.

babilis, non solum extrinsece ex auctoritate tot gravium auctorum, sed etiam intrinsice, saltem ob rationem, quia in casu extremae vel urgentis necessitatis licitum est uti materia dubia. . . . Hoc casu enim possumus uti opinione adhuc *tenuis probabilitatis* . . . quia necessitas efficit, ut licite possit ministrari sacramentum sub conditione *in quocumque dubio*; per conditionem enim satis reparatur injuria sacramenti, et eodem tempore satis consulitur saluti proximi. Et maxime hic advertendum, quod sacerdos, quando potest, *tenetur sub gravi absolvere infirmum* . . . "[28] Thus St. Alphonsus is very liberal, and can be quoted as favoring absolving dying Protestants in all cases except that first referred to, viz. where he becomes destitute of his senses in the very act of sin, and does not expressly ask for absolution.

There is no doubt about a dying Protestant who expressly requested Baptism or Penance, either through himself or another, before he became destitute of his senses. Canon 752, § 3, sufficiently covers this case, without any doubt whatsoever. If there is any doubt about his previous Baptism, and there should be in the majority of cases, or if the priest does not know whether or not he is baptized at all, or if he were never baptized at all, the priest need have no worries in giving him conditional baptism, and is, according to the best theological opinion, bound *sub gravi* in charity to do so. In case of doubt about the first baptism, it would be well also to give conditional absolution, though there is a solidly probable opinion not requiring this conditional absolution. However, seeing that one of the strongest intrinsic reasons in favor of this opinion is that in case the previous baptism was valid, the sins committed after it would be remitted in the next good confession, it would be well to use certain means at this type of near approaching death, and give conditional absolution also. This holds good as long as there is a reliable witness, e. g. the Sister in charge of the patient, and even though the dying man, now destitute of his senses, may be swearing, etc. St. Alphonsus's opinion, as well as those that we shall quote later, certainly includes these cases.

[28] Idem, no. 482.

The case in which the dying Protestant, now destitute of his senses, did not give any express sign, e. g. telling the Sister that he wanted to die a Catholic, or sending for the priest, and now is no longer capable of giving any definite sign, is somewhat more difficult. St. Alphonsus favors giving such a one conditional absolution, as has already been seen. This is also within the ken of Canon 752, § 3: " . . . vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem . . . baptizandus est sub conditione. . . " This is naturally to be interpreted according to the mind of standard theologians, and the Church has always recognized them as a safe source on which to found a probability. Lehmkuhl gives the following case: " . . . nuntium accipit de Saulo moribundo, qui vetuerat, ne sacerdos apud se admitteretur. Nunc vero ad sensibus destitutum filia parochum vocat: qui hunc condionate absolvi et ungit; quod etiam facit ad preces filiae cum viro acatholico." And answers it thus: " Si Saulus usque ad ultimum rationis usum positive reiecit omne sacerdotis auxilium, non puto sacramenta ei administranda esse, ne condionate quidem; orandum tamen esse . . . usque ad contritionem perfectam potest permovere. . . . Sive vero cum aliqua probabilitate nunc ad se redierit et videatur aliquod doloris signum edere, etsi dubium, tamen tentanda sunt omnia. Sed etiam in hoc casu parochus (1) conditionate tantum sacramenta administrare potest, (2) unctionem etiam clam tantum, ne aliis sit scandalo . . . Quando vero hoc dubium merito excitari possit . . . in singulis casibus prudenti iudicio relinquitur." [29] And in his Moral Theology: " Difficultas tota est, si agatur de homine, qui neque nunc dare possit, neque antea dederit signum, quo expresse petierit absolutionem, quomodo nimium sine expressa manifestatione doloris et expressa petitione absolutionis essentialia sacramenti poenitentiae cum aliqua probabilitate salventur. Dico 'cum aliqua probabilitate': nam necessarium non est ostendere, certo adesse omnia essentialia, sed sufficit ostendi, aliquam *tenuem probabilitatem* saltem afferri posse, qua iudicetur, omnia sacramento essentialia adesse." [30] (The similiarity of this and Canon 751, § 1, is

[29] *Casus Conscientiae* (1913), nos. 619 and 625.

[30] II, no. 647.

very striking.) St. Alphonsus also said: " . . . possumus uti opinione adhuc tenuis probabilitatis. . . " [31]

La Croix is also of the same opinion: " *Est gravis obligatio ex charitate,* ut Sacerdos in extrema necessitate proximi operetur ex opinione probabili saltem aliorum, uti habet communis . . . imo opinio etiam *tenuiter probabilis* practicari debet, si alias proxime periclitari salus aeterna proximi. . . . Atqui haec opinio est aliquo modo, et saltem tenuiter probabilis. . . " [32] His reason likewise is valid: " . . . lex charitatis obligat Confessarium, ut proximo in extrema necessitate constituto subveniat, sicut potest. Nec ideo fiet irreverentia Sacramento, nam Sacramenta sunt instituta ad salutem hominum: ergo non est contra eorum reverentiam, sed maxime est secundum eorum finem, si prout possunt conferantur, ubi extrema periclitatur salus hominis. Deinde conditio salvat reverentiam Sacramenti, si enim moribundus non sit capax, non fit Sacramentum. Denique proximi necessitas excusat ab irreverentia, uti constat ex multis similibus casibus. . . " [33]

Gury has the following: "Absolvi potest et debet, saltem conditionate, quilibet moribundus, in quo attritio et confessio praesumi possunt *aliquo modo, quantumvis tenuiter probabili*; quia in casu extremae necessitatis etiam in Sacramentorum administratione licet uti opinione etiam parum fundata.—S. Lig. n. 482, et alii communius contra alios." [34] He even goes further: "Absolvendi sunt conditionate moribundi sensibus omnino destituti, qui christiane vixerunt, etsi tunc nec doloris, nec desiderii confessionis signum ullum dederint. Ratio est, quia in istis praesumi potest dolor et desiderium absolutionis. St. Lig. 482.

"Absolvendi sunt conditionate etiam alii moribundi sensibus destituti, qui parum christiane vixerunt; quia adhuc in ipsis praesumi aliquo modo potest poenitentia et confessio sensibilis.

" Potest probabiliter sub conditione absolvi moribundus destitutus sensibus in actu ipso peccati, v. g. in duello, adulterio, furto, etc. Ratio est, quia etiam ille sufficienter dis-

[31] Vide antea, (26).
[32] *Theo. Mor.*, Ed. IX, Tom. III (1866), no. 1162.
[33] Idem, no. 1256.
[34] Gury-Ballerini, (1869), II, no. 505.

positus esse potest. Id praesertim locum habet pro illo, quid ad peccatum fortasse fiat adductus timore, respectu humano, etc." [35]

Ballerini in his footnote, with St. Augustine, also supports this: ". . . qui nullo indicio praesentem voluntatem manifestat, componi potest et solet cum communi doctrina de sacramento Poenitentiae. Nam cum communiter consentiant DD., absolutionem, saltem sub conditione, euismodi moribundis denegandam non esse. . . . " [36]

Cardinal D'Annibale holds the same opinion: "Quid si nullum prorsus signum ediderit, morbo in instanti correptus, ut puta irruente apoplexi? . . . Ergo, ut opinor, si probabile sit non abhorrere, puta si rudis et b. f. homo sit, vel animum a catholica religione non alienum ostendit, et huic dari potest, si quid opinor: *multo satius est nolenti dare, quam volenti negare, ubi velit an nolit sic non apparet.*" [37]

Among modern theologians, we have Reuter,[38] Lehmkuhl, Prümmer (already quoted), Bucceroni, Arregui,[39] Tanquerey,[40] and Sabbetti-Barrett,[41] with many others. As a final witness, Noldin has the following: "Acatholicus moribundus sensibus destitutus, praemissis ad eius aurem actibus supra dictis, clam sub conditione absolvi potest, si tenui saltem probabilitate haberi potest dispositus. Si in haeretico moribundo de valore baptismi vel leve tantum dubium exstat, ipse praemissis actibus necessariis imprimis clam sub conditione baptizari debet." [42]

It is not our purpose merely to number heads in giving these somewhat lengthy extracts, and to avoid this we have designedly quoted their reasons also. We have already proved that the predominant Protestant intention can be taken in the majority of cases—certainly including all material heretics—as the good one, viz. the intention of doing what Christ requires for salvation. Applying this, and bearing in mind

[35] Idem, no. 596.
[36] Idem, note.
[37] *Summa Theo. Mor.*, Ed. IV (1897), no. 317.
[38] *Neo- Confessarius* (1919), no. 218; Cas. 2, N. 127, 6.
[39] *Summa Theo. Mor.*, Ed. V, no. 589.
[40] *Theo. Mor.*, III, p. 377.
[41] *Theo. Mor.*, pp. 713-714.
[42] *Theo. Mor.*, III, no. 295 (1920).

the moral interpretation of Canon Law, we need have no hesitancy in giving all types of Protestants, destitute of their senses, Baptism or Penance *sub conditione*, provided there is no grave and proximate danger of real and grave scandal. The experienced priest should have no difficulty in avoiding this, following the instructions of the theologians, that it should be done secretly. But more of this later. It is then quite in keeping with the Canon Law and sound moral theology to go to the extreme, viz. giving conditional Baptism or absolution to a Protestant destitute of his senses, where no sign is or can be given. The uprightness of intention can be presumed as proved. What the priest will have to be on the watch for are positive signs to the contrary, although even in this case he must not overlook the fact that the dying man is destitute of his senses *ex hypothesi*, and consequently not responsible for any acts he may perform in that state.

Some of the signs which theologians take as evidencing a desire of the sacraments, are of interest. St. Alphonsus sums them up thus: ". . . in quo praesumitur velle et petere absolutionem signis vere sensibilibus, nempe per suspira, motus corporis, saltem per anxiam respirationem, *quamvis tunc ista signa confessarius non percipiat. . .*" And the Saint adds: ". . . sufficiunt enim talia signa in tanta necessitate, saltem ex prudenti dubio praesumpta, ad dandam absolutionem sub conditione. . . ." [43]

Lehmkuhl in the case already cited (note that the Protestant had already refused the priest's ministrations, and now is destitute of his senses), gives the following as a sufficient sign: "Ab ea (i. e. eius filia) enim quaeri potest, num pater de rebus catholicis instructus fuerit, utrum aversionem *continuo* ostenderit, an potius spem probabilem fecerit ante mortem amplectendae fidei catholicae; num forte filia cum patre brevi ante dolorem de peccatis elicuerit, paterque cum ea id fecerit. Quodsi haec affirmans respondere filia potest, puto absolutionem conditionatam dari posse; extremam unctionem tum tantum, quando de ea specialiter audierit moribundus eamque probabiliter lubens admissurus fuerit." [44]

[43] No. 482.

[44] *Casus Conscientiae*, II, no. 626.

Thus the grounds for forming a probability are very broad. The opinion of St. Alphonsus is indeed capable of very wide interpretation—" quamvis tunc ista signa confessarius non percipiat. . . " The presumption is always in favor of the dying, especially when the facts regarding the average Protestant already proved are borne in mind. In our country in particular, the majority of Protestants are material heretics. Such facts, as their coming to a Catholic hospital, the priest's providential appearance at their bedside in this their time of greatest need, can also be taken as beginnings of his formation of sufficient probability. The Church, as Christ Himself, " came not to the healthy, but to sinners, who need the physician." Ever-mindful of this fact, and also the gradual disappearance of the *mala fide* element in Protestantism, the Church has always been increasingly favorable to the ignorant and misguided Protestant, especially when he is dying. It is true that she does not force her favors on anyone, but it would be more in keeping with her spirit, as shown by the Encyclicals of her Popes, the decisions of her Congregations, the Canon Law itself, and the opinions of her most learned theologians, to restate this saying thus: " The Church does not force her favors on anyone that refuses them knowingly, willingly, and maliciously." Bearing this in mind, the priest will not be too rigorous in mathematically seeking out signs, etc. Rather will he remember that Christ's work on earth, which the Church continues, is one of mercy and salvation to sinners. Hence, whole-hearted generosity, untrammeled by personal or national bias, should be the main consideration in dealing with dying Protestants.

The Church is very insistent that scandal should not be given. " If the Sacrament is granted, what will be the attitude of the invalid in case he recovers? Still more important, what will be the view taken by Protestants, or by Catholics, if they come to know what happened? " [45] The first question is easily answered. The theologians already quoted, as well as the Canon 751, § 2 and § 3, and the decision of the Holy Office of May, 1916, and a host of previous ones take full

[45] *I. E. R.*, Feb. 1922, p. 187.

cognizance of this fact. It is left in God's hands: "Paul soweth, Apollo watereth, but God giveth the increase."

In case the Protestant is not destitute of his senses it can be easily determined—we must in all cases take his word for it. Further it is contained in "aliquam tenuem probabilitatem". The scandal given is of much more importance. Where there is question of a Catholic hospital, and well-instructed, there is not much danger of scandal. They will aid the priest in its avoidance, and rejoice with the angels in Heaven "on another sinner doing penance." Theologians have inserted the provision that the Sacrament be given secretly for this very reason. The zealous and expert priest will not find much difficulty in carrying out this grave obligation in charity. In the case of Baptism it may be somewhat difficult to escape the observation of the curious, but as it is an extraordinary necessity, under his direction there is no reason why he could not use an extraordinary minister if this will expedite matters, e. g. the doctor, or the nurse, in case there is a chance of his being left alone with the dying man for the few moments that it would require, and there is certain danger of scandal otherwise. This however should be only in the last instance. In the case of Penance, theologians are agreed that the hand need not be raised for validity at the words of absolution, though very few would notice some slight extension in the direction of the penitent. The pronouncing of the words of absolution can be audible, and yet absolutely unheard by those standing round. No matter how loud the priest might speak at this moment, there are slight chances of the dying man hearing him, when he is destitute of his senses, so that the vocal element in connexion with the words of absolution need not cause worry. Of course, if the dying Protestant is in control of his senses, it is obvious that these secretive methods cannot be used, but in this instance, there is no danger of scandal, except in the extraordinary case, in which the conditions laid down in Canon 751, § 2, yield some of their force, if they do not cover the case, according to the probable opinion of Noldin, Lehmkuhl, and Prümmer, already given. It must always be borne in mind that the scandal referred to must be real, very grave, sinful, and not capable of being otherwise removed. Some like the Pharisees can take scandal at the best possible deeds: "Is thy

eye evil because mine is good?" In this country, there is in the case of the majority little cause for fearing scandal, as the characteristic broadmindedness and charity of the American find an added reason for the Catholic religion which carries the means of salvation to all men of good will. The zeal for souls which burns within the heart of every priest will cause him to strain every nerve in finding a method of helping to swing the balance in favor of a dying man. In many cases also, if the priest has shown prudence, learning, and carefully instructed his people, much possible scandal will be averted. However, in all instances, where there is the least possible chance of scandal, he will follow the teaching of theologians and observe secrecy.

There still remains an apparent objection to our thesis. The dying Protestant has another method of salvation, viz, by making an act of perfect contrition. If he is left to this course, danger to the sacrament, scandal, future danger of perversion, and all worries to the priest can be avoided.

". . . in any case the course outlined . . . (of leaving the Protestant to make an act of perfect contrition) . . . is highly advisable. Even when a man seems to have lost his senses, there are good enough grounds for hope that he may be influenced by the suggestions of a religiously-minded member of his own persuasion. When he still retains control of his senses the hope is not so very difficult. If elicited, it will restore him to God's friendship, whether Baptism or Penance has been administered or not." [46]

If this is the most advisable method, it is rather strange that the Canon Law does not mention it, that the decree of the Holy Office of May, 1916, the various theologians already quoted, do not recommend it. In the case of a dying Protestant, whether he be in control of his senses or not, and especially in the former case, it is an unthinkable method of acting. As can be easily gathered from the extracts already given, such a method would involve a grave sin against charity, in many cases. St. Augustine, who lived at a time when heretics were obstinate and malicious, and a period of laxity and oftentimes

[46] *I. E. R.*, Feb. 1922, p. 187.

insincerity that followed the reign of Constantine, and consequent easy occasion for scandal, does not even consider such a mode of procedure. St. Alphonsus lived and labored among the Neapolitans, where the Protestants would certainly be of a type far nearer formal and degraded than those of America or the British Isles. Yet he, who with his priestly zeal and reverence for the Church and the Sacraments yearned not for the perpetuation of national animosity but rather the salvation of souls, recommends this course only as the last resort, in the case of absolute and positive refusal, or when the Protestant has been struck down in the very act of degradation, and is now destitute of his senses. The chances of a dying Protestant, alone or with the aid of his religious brethren making a perfect act of contrition are too slight, when compared to the greater certainty of the sacraments. It would certainly be conceded that the chances of a dying Catholic, who has frequently received the graces of the Sacraments, are far greater, but what priest will not risk his life to give him the more certain means of salvation through the sacraments?

In the Christian dispensation an act of perfect contrition is the extraordinary means God has left, when the ordinary means and far more certain means, i. e. in the individual case, the Sacraments, cannot be had. We do not in any way wish to deny the truth that an act of perfect contrition will justify the dying Protestant, but rather maintain that it is uncertain on account of subjective conditions. When a priest is standing at the bedside of the dying man, or has been called for, there seems to be no reason for the priest to shirk his duty or obligation in charity, and presume on the mercy of God to save the dying man, without the interception of the ordinary means that He has given. The priest is not to take the attitude of the cowardly steward, saying to himself: "My master is a hard man," and hide the talent He has given him for the salvation of souls in the earth. No, he should rather the recommendation of the Lord, which for the priest is a command: "Put it where it may gain fruit and multiply." Priests are the custodians of the sacraments, but they are likewise the dispensers of His gifts, which He Himself, while on earth, loved so much to give to the sinner—even the lowest type—the sick and the needy. St. Peter adopted much the same

attitude toward the gentiles in the early history of the Church, but God opened his eyes, and showed him His real desires, in almost driving him to Cornelius. The priest need have little fear that he will exceed the generosity of the Master. Can we doubt for a moment that He will blame the generous priestly heart that may have erred by excess of zeal for the souls of those that are not visibly of His fold: "And other sheep I have that are not of this fold." Christ loved and died for all men. The very fact that He leads the priest to the dying Protestant is in itself a striking sign that He has a purpose in it. It is true that He has said, "Cast not your pearls before swine," but there seems to be no valid reason for classifying good-living and misguided Protestants in this category, especially in their dying moments. Our conclusion is not that priests should go into the high-ways and by-ways seeking those "without wedding garments". Such would be false zeal, and extremely reprehensible in the custodians of the Sacraments. But rather, when Providence guides the priest to them, e. g. by the call of a friend, or some good Sister in a hospital, who in the silent watches of the sick-room has spent the time telling her beads for the dying Protestant, let the priest go with the intention of doing not the least that he can for the dying Protestant, but the most, that sound common-sense—of the theological variety, i. e. based on the opinions of prudent theologians—will permit.

Our conclusions are as follows:

I. The average dying Protestant can be presumed as having as primary the good intention, i. e. of doing what Christ requires for salvation.

II. That the Canon Law has left ample room for a generous administration of the Sacraments to dying Protestants, and is to be interpreted in terms of Moral Theology.

III. That in the case of a dying Protestant, and where there is plenty of time and control of the senses, Canons 731 and 751, § 1 will apply.

IV. That regularly *in periculo mortis*, and where the dying Protestant is in control of his senses, Canon 751, § 2 will apply.

V. That under special circumstances, where the dying Protestant cannot be instructed, etc., there is sound theological

probability that the Sacraments can be administered secretly, and *sub conditione.*

VI. That when the dying Protestant is destitute of his senses, and has lived in a Christian manner, the Sacraments can be administered secretly *sub conditione*, even though there are no signs, provided that there is some slightly probable ground for doing so.

VII. That even where the Protestant has become destitute of his senses in the very act of sin, he can be given the Sacraments *sub conditione*, except that sin be of a very degraded nature, and even in this case if he give certain signs of his intention and repentance.

VIII. That the priest must exert all his ingenuity in avoiding scandal, which must be gravely sinful, and in all cases observe the precaution of giving the Sacraments secretly. If this grave scandal can in no way be avoided, the Sacraments cannot be given, but the priest will do all in his power to raise the dying man to an act of perfect contrition.

IX. That the obligation of giving the Sacraments to those dying Protestants to whom he can is according to many theologians gravely binding from charity.

X. That the alternative of leaving the Protestant to make an act of perfect contrition is only to be resorted to when all else fails, and he has no ground in any way probable, or is definitely prevented by other circumstances, e. g. grave scandal that can in no way be avoided.

XI. That in the majority of cases, the presumption is against the validity of the baptism, and so it is to be administered *sub conditione.*

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BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING. II.

THE literature of Buddhism contains a number of sayings and stories that present a likeness sometimes close, sometimes less striking, to the sayings of Jesus and to episodes in His life as recorded in the Gospels. Many of the Buddhist texts containing these similarities are of later date than the Gospels. On the other hand, there are not a few others that are recognized as pre-Christian. The latter group of parallels has given rise to the question whether the Gospels in their formation were in some way subject to Buddhist influence. This question, first presented in academic form in the eighties of the last century, and made the occasional object of discussion in more recent times, has generally received a negative answer from serious scholars. The earlier attempts to show a Buddhist influence on Gospel thought were soon discredited, partly owing to their far-fetched and exaggerated comparisons, and partly because of their failure to distinguish between pre-Christian Buddhist texts and others belonging to late Buddhist literature.

One of the leading exponents of the Buddhist loan-theory, Professor R. Seydel, sought to escape the charge of employing anachronisms by positing the use by the four evangelists of a half poetic, half apocalyptic gospel, in which Buddhist features were prominent, and which passed out of view without leaving a trace behind.[1] The existence of this mysterious document was rightly scouted by scholars.

The defect of confounding late with old Buddhist texts has been avoided by Albert J. Edmunds, who on the basis of a series of translations which he had made public in preceding years, published in 1905 with the assistance of the Japanese scholar, Professor Anesaki, the Tokyo edition of his work in two volumes entitled, *Buddhist and Christian Gospels; being Gospel Parallels from Pali Texts.* In this work, which saw a new edition in 1908, the author diligently sought to compare Gospel passages with only such Buddhist texts as are held to be pre-Christian, relegating to an appendix a few parallels between later Buddhist texts on the one hand and passages from the canonical and apocryphal Gospels on the other.

[1] R. Seydel, *Das Evangelium von Jesu in seinen Verhältnissen zu Buddhasage und Buddha-lehre.* Leipzig, 1822. *Die Buddha-legende und das Leben Jesu nach den Evangelien.* Leipzig, 1884.

His work is thus a decided advance on that of Seydel. Its main object is not so much to show a dependence of Gospel passages on Buddhist sources as to bring together what seem to him to be genuine parallels. His work, painstaking though it is, lays itself open to criticism, first in the use of Christian terminology in his translations of Buddhist texts, and secondly, in setting down at times as parallels remote and very imperfect resemblances. In a few instances, he favors the recognition of Gospel indebtedness to Buddhist legends, while he contends that in the main the two religions are independent of each other. This line of thought he has still further developed in contributions to the *Monist* and the *Open Court*. His attempts to substantiate the loan-theory have not all met with unqualified approval, nor has his method of accounting for the alleged infiltrations from Buddhism into the Gospels been widely accepted. On the other hand, it must in justice be said that his exposition of certain individual parallels has made a favorable impression on a number of scholars. Notable among these is Professor Garbe of Tübingen, who in his work, *Indien und das Christentum*, published in 1914, declared himself in favor of the view that in four cases Gospel stories were indebted to Buddhist legends, and he made the avowal that in two of these, the Lucan account of the Angelic rejoicing at the Nativity joined with the Simeon episode, and the Temptation Story, he was led to accept the loan-theory on the strength of Edmunds's presentation of the evidence in his contribution to the *Monist*.[2] The other two parallels, conjointly responsible for his change of mind on the question of Buddhist influence on the Gospels, parallels pondered over independently by himself, were the Multiplication of Loaves, and Walking on the Water.[3]

Dr. Burlingame, in his recent work, *Buddhist Legends*, which was made the subject of an article in the last number of the REVIEW, is inclined to favor the view that a few of the Gospel stories bear the marks of Buddhist influence. He thinks the most striking parallels to be the four mentioned above and two others, the Conversion of the Robber (Penitent Thief), and

[2] *Buddhist Loans to Christianity, Monist,* vol. XXII (1912), pp. 129 ff.

[3] This section from chapter I of Garbe's work has been published in English in the *Monist,* vol. XXIV (1914), pp. 481-482, under the title, *Buddhist Influence in the Gospels.*

the Mission of the Sixty (Seventy). After enumerating these and outlining Edmunds' attempt to show how St. Luke could have become acquainted with Buddhist legends, he says: "While Edmunds' argument lacks the element of finality, the following conclusions, in the main favorable to his theory, seem to be warranted by the evidence: The Christian Evangelists, more particularly the Evangelist St. Luke, probably had access to the principal legends of the Buddha's life. The legend of the rejoicing angels at the nativity and the story of Simeon are probably colored by Buddhist influence. The assumption that St. Luke was acquainted with the Buddhist legend of the conversion of a robber is a not unlikely explanation of the discrepancy between St. Mark 15: 32 and St. Luke 23: 39-43. It seems probable that the accounts of the temptations are to some extent colored by Buddhist influence." [4]

Now to all who bear in mind the early formation of the Gospels of Mark and Luke, that is, within forty years of the death of Jesus,[5] the legendary character of such stories as the conversion of the penitent thief and the sending of the seventy-two disciples is on purely critical grounds highly improbable; for there were too many intimate disciples still living to make possible the introduction of fictitious elements into the well known life of Jesus. Again, the time from the death of Jesus to the written Gospels is far too short for the growth of unconscious myth. An introduction of Buddhist legends would have been nothing short of intentional fiction.[6] The loan-theory thus implies the deliberate practice of pious fraud on the part of Luke and the other Gospel writers, a view which cannot be accepted by Catholics and, let me add, by very many Protestants, so long as it does not come with the guarantee of a rigid demonstration. It will be the object of this paper to show how far from a cogent demonstration this loan-theory really is.

[4] *Buddhist Legends,* Part I, pp. 13-14.

[5] Harnach, *Luke the Physician,* and *Date of the Acts,* places the Gospel of Luke not later than 60 A. D. and the Gospel of Mark some years earlier.

[6] Edmunds realizes this. On page 226, vol. I of his work, he says: "It is Luke alone who invents the mission of the seventy." And in his article, "The Buddhist Origin of Luke's Penitent Thief", *Open Court,* vol. XXVIII (1914), p. 287, he says of the same Evangelist: "Robertson Smith has abundantly shown how Luke alters this tradition to suit himself."

Before entering on the criticism of the theory as affecting the New Testament, it may not be amiss first to enumerate some of the parallels existing between Buddhist and Old Testament texts in which the note of priority plainly belongs to the latter. This line of comparison has, so far as I know, been overlooked by scholars; yet it is not without value for the correction of the notion often tacitly taken for granted that India is the one great source from which all the worldwide legends and stories have originated. It offers food for thought that some at least, of the legends thus far taken to be genuinely Buddhist, may, after all, prove to be loans from Jewish sources. Most of these Buddhist resemblances are taken from the *Dhammapada Commentary*, but even these are largely borrowings from the *Jatakas*.

1. A striking parallel to the story of Joseph and Potiphar's wife [7] is to be found in the *Maha Paduma Jataka*, 472, reproduced in the supplementary story of Cinca in the *Dhammapada Commentary*. In a previous existence, the Buddha, then Prince Maha Paduma, is solicited by the lustful queen in vain. Moved to hate by this rebuff, she disfigures her body and pretends to the king that she has thus been bruised in resisting the lecherous assault of the prince. The innocent prince is cast over the cliff, but saved by the mountain deity.[8]

2. The ruse employed by Joseph [9] to bring back his departing brethren by hiding his silver cup in Benjamin's bag of wheat, and then having the bags searched for the stolen treasure, is the same as that adopted by the wicked soldier in the supplementary story of Maha Kala, who, desiring the beautiful wife of a traveller, put in the latter's carriage a precious stone, and then raising the cry that it had been stolen, had the carriage searched and caused the innocent traveller to be put to death as a thief.[10]

3. The newly-born Jatila, child of shame, is, like the infant Moses,[11] put in a small floating vessel and set adrift on the

[7] Gen., ch. 39.

[8] Burlingame, *Buddhst Legends*, part III, pp. 22-23.

[9] Gen., ch. 44.

[10] Ibid., part II, pp. 360 ff. This is a variant of the *Jataka* 194, in which the king, in order to possess the beautiful Sujata, wife of the Bodhisatta, secretes a jewelled crest in the latter's cart, and then has him condemned for thievery. E. B. Cowell, *The Jataka*, vol. II, 1897, pp. 85-87.

[11] Ex., ch. 2: 1-10.

Ganges. It is found by two women while bathing, and rescued.[12]

4. As Core, Dathan, and Abiron were swallowed down by the gaping earth for their opposition to Moses,[13] so Suppabuddha,[14] Devadatta,[15] and Cinca,[16] in consequence of their wicked antagonism to the Buddha are swallowed down into the Avici hell.

5. The story of Joshua staying the sun [17] has a twofold parallel in the *Dhammapada Commentary*. In the group-story of Tissa, the Buddha in a former incarnation as Narada the ascetic keeps the sun from rising until a way is found for saving the obstinate and blameworthy ascetic Devala from destruction.[18] Again, in the story of Pandita, the god Sakka orders the sun deity to hold back the disk of the sun so as to give the seven-year-old novice the time to complete his meditation and become an *arahat*.[19]

6. The story of David and Uriah [20] finds a striking parallel in the story of King Pasenadi, who, seeing a beautiful woman in the upper window of a seven-storied palace, falls in love with her and plans to compass the death of her poor husband so as to possess her. That night in his sleep he hears ominous cries that fill him with terror. The Buddha interprets them as the cries of four sinners in hell, suffering for their sins of adultery. Thereupon the king is cured of his passion and leaves the poor husband in peace.[21]

7. In the story just mentioned, the interpretation by the Buddha of the four mysterious sounds offers an analogy to the story of Daniel interpreting the three mysterious names on the wall to the king. In both stories, the priests of the palace are unable to solve the mystery.[22]

[12] *Buddhist Legends*, part III, p. 325. A legend like this is told of King Sargon.

[13] Numbers 14:30 ff.

[14] *Buddhist Legends*, part II, pp. 292-293.

[15] Ibid., part I, p. 240.

[16] Ibid., part III, p. 22.

[17] Jos. 10:12-13.

[18] *Buddhist Legends*, part I, pp. 168-169.

[19] Ibid., part II, pp. 187-188.

[20] II Kings (II Sam.), ch. 11.

[21] *Buddhist Legends*, part II, pp. 100-108.

[22] Cf. Dan., ch. 5, and *Buddhist Legends*, part II, pp. 104-107.

8. In the story of the treasurer Ram, as the reward of giving to a private Buddha in time of famine the only food they had left, the treasurer has the power of replenishing his granaries as soon as they become empty, and his wife spoons out cooked rice from her inexhaustible rice-pot.[23] This is strikingly like the much earlier story told of Elias (Elijah) in III Kings (I Kings) 17:12 ff., according to which the widow of Sarephta in Sidon shared with the prophet her last handful of meal in time of great famine, and also her last drops of oil. As a reward of her charity, "the pot of meal wasted not, and the cruse of oil was not diminished".

9. The story of Jonah finds a striking echo in two Buddhist legends. In the story of the woman who had drowned a dog in a remote previous existence, we read that a ship suddenly stops in mid-ocean. Lots are cast to find out who is to blame for the portent, and three times the lot falls on the beautiful wife of the captain. A jar of sand is tied to her neck and she is cast into the sea. Forthwith the ship sails on.[24] This is a variant of the *Losaka Jataka,* 41, where the miserly monk, being reborn in a family of beggars, brings ill-luck to all about him and is driven away. After much wandering in misery, he hires out on a ship about to go to sea. On the seventh day the ship comes to a stop in mid-ocean. Seven times lots are cast, and each time the lot falls on the luckless wanderer. He is put off the ship on a raft of bamboo and at once the ship sails on.[25]

10. The story of King Solomon passing judgment on the two women making rival claims for the possession of a newly-born babe,[26] finds an echo in the *Jataka* tale in which the seven-year-old Bodhisatta gives evidence of his wisdom. The mother and an ogress dispute over the possession of a lovely babe, which the former had set down on the bank while bathing. The Bodhisatta, acting as judge, bids them draw a line on the ground, lay the infant half across, and then try who can pull the child over the line. The ogress grasps the child's hands, and the mother the feet. No sooner do they begin to pull than the infant screams with pain, and the mother, with tears in her

[23] Ibid., part III, pp. 134-137.
[24] Ibid., II, pp. 287-290.
[25] E. B. Cowell, *The Jataka,* vol. I (1895), pp. 107-110.
[26] III Kings (I Kings), 3:16-18.

eyes, lets go. Her rightful claim to the babe is thus revealed by her sympathy, and to her the Bodhisatta awards the child.[27]

11. In the story of the rich miser, related both in the *Dhammapada Commentary*[28] and in the Introductory story to Jataka 78, the basket of cakes which he unwillingly makes over to the Elder Moggallana, leading happily to his conversion, more than suffices to feed the Buddha and his five hundred monks. So much is left over that it has to be thrown into a cave, afterward called the Cake Cave. Here is a parallel to the much more ancient story in IV Kings (II Kings), 4: 42-44, that in a time of famine there were brought to Eliseus (Elisha) twenty loaves of barley and new corn. As he ordered the food to be distributed to the famished people, his servant said, "How much is this that I should set it before a hundred men?" The prophet bad him give it to the people, "for thus saith the Lord, They shall eat and there shall be left." His servant did so, and there was more than enough for all.

Here, then, are eleven cases where Buddhist legends are paralleled by Hebrew stories of still greater antiquity. In most of them the resemblance is closer and more striking than in the majority of the Buddhist-Christian parallels. And yet to assert that all of them are Jewish loans to Buddhism would be an overhasty conclusion; for not always does resemblance mean dependence. The similarity of some of these stories might be accounted for on the ground of common, recurring experiences.

The last mentioned parallel, however, is of particular interest. Had it come within the purview of Professor Garbe, it might have saved him from a notable blunder. With his attention centered on the resemblance between the Buddhist legend of the self-renewing cakes and the Gospel story of Jesus feeding the five thousand with five loaves and two fishes, he declares this to be one of "the four cases in which, after long consideration, I have become convinced that Buddhist influence must not be denied."[29] For him the decisive mark of identity is the statement in each story that there was more than enough food to satisfy all. Now as this same feature

[27] *Mahosadha Jataka,* Cowell, *op. cit.,* vol. VI (1907), p. 163.

[28] *Buddhist Legends,* part II, pp. 49-53.

[29] *Monist,* XXIV (1914), p. 481.

characterizes the much earlier Elisha parallel, there is nothing left for the learned professor to do but to admit the dependence of the Buddha legend on the story in the fourth book of Kings. If the account of the multiplication of the loaves and fishes, vouched for by the four evangelists, is for him only a legend, why then tie it down to the Buddhist legend, when the very source of the latter is to be found in the Old Testament, and when, besides, its priority to the Gospel story cannot be proved?

Hardly more impressive as a telling indication of Buddhist influence on the Gospel narrative is Garbe's choice of the Buddhist parallel to the story of Peter walking on the water. It is found in the introductory story to *Jataka* 190. According to this tale, a pious lay Buddhist, on his way to the Jetavana monastery, has to cross the river. Finding no boat at the ferry, and engrossed with gladsome thoughts about the Buddha, he proceeds afoot over the surface of the water. At mid-stream, aroused from his meditation, he finds himself sinking, but once more concentrating his mind on the great Teacher, he walks in safety to the further shore.[30]

This parallel would be important, were its priority to the Gospel story capable of being established. But it fails in this very point, and must be ruled out of court as a suspect.* The story, like the cake-legend just mentioned, belongs, not to the *Jatakas* themselves, which, perhaps, in large measure are pre-Christian, but to the so-called Commentaries or Introductory Stories to the Jatakas, to which they were joined in the redaction made about 440 A. D. To use a fifth-century parallel to show Buddhist influence on the story of Peter walking on the water is to repeat the glaring mistakes made by Professor Seydel. Edmunds is careful to avoid this mistake, by putting this as well as the cake-legend among the Uncanonical Parallels in an appendix. It is true, a fair case might be made out for the antiquity of such introductory stories as closely dovetail into their respective *Jatakas*. But this cannot be said of the present story, which has but a loose connexion with the main tale. It runs as follows: A lay Buddhist and an unbelieving barber,

[30] Cowell, *Jataka*, vol. II, 1897, p. 77.

* Professor M. Winternitz, in his recent work on Buddhist Literature, finds this parallel as well as the preceding, of too late an origin to have possibly suggested the corresponding Gospel stories. *Geschichte der indischen Litteratur*, II Band, Leipzig, 1920, p. 282.

floating on a plank after shipwreck, were cast up on an island The barber killed and ate birds, but the pious Buddhist abstained, seeking help through meditation on the blessings of the Three Jewels (the Buddha, the Law, and the Order). The island Serpent-king took the form of a golden ship with ropes of silver. A sea-spirit as helmsman cried out, Aboard for India! The Buddhist hastened aboard, but the helmsman pushed back the barber, as not being a man of holy life. "Very well," said the disciple of the Buddha, "the gifts I have given, the virtues I have practised, the powers I have developed I make over to him." Thereupon the barber was taken aboard and both were conveyed to Benares. The moral is added, "Make friendship only with the good, and keep good company." [31]

The ancient Buddhists were fond of decorating the walls of their monasteries and the railings of their stupas with the sculptured scenes described in their popular legends. Had the tale of the disciple walking on the water been known in the early times that witnessed the decoration of shrines like that of Bharhut, it would have lent itself easily to representation in bas-relief. But one looks for it in vain on the ruined railings of the ancient Buddhist shrines. Nor is there the slightest reference to it in the *Vinaya*, the *Sutta-Nipata*, or any other ancient Buddhist books. In short, there is not a shred of positive evidence for its existence at the time the Gospels were written.[32]

From these two anachronisms of Professor Garbe let us turn to two parallels discovered by Mr. Edmunds and deemed worthy of mention by Dr. Burlingame. One of these is the story of the Buddha sending out his sixty monks to preach the Law as compared with the sending out of the seventy by Jesus. The other is the Buddhist story of the conversion of the famous robber, Angulimala, which Edmunds likens to the story of the Penitent Thief.

[31] Cowell, *op. cit.*, II, pp. 77-78.

[32] Garbe, following in the footsteps of Edmunds (*Monist*, XXII, pp. 134-135), tries to help out a weak case by calling attention to an ancient Buddhist text which puts among the magical powers attainable by the *arahat* that of walking on the surface of water. It need not be pointed out that familiarity with the idea of walking on water is no proof that the specific story belonging to *Jataka* 190 then existed.

Edmunds is struck by the fact that it is only in Luke that the Mission of the Seventy and the Conversion of the Penitent Thief are related. How explain the presence in Luke of these stories that are ignored by Matthew and Mark, especially that of the Penitent Thief, which tells of but one thief reviling Jesus, whereas the first two Evangelists say that both thieves reviled him? Edmund's explanation is that both stories are interpolations, introduced by Luke in imitation of the similar Buddhist legends.[33] The more natural explanation in both cases—the one that leaves Luke's honesty unassailed—is that he made use of native sources over and above those employed by Mark. The preface to his Gospel implies this. The weakness of the alleged Buddhist parallels adds to the reasonableness of this explanation. Thus in the Buddhist parallel to Luke 10:1, the number of disciples sent out by the Buddha to preach is sixty, whereas Jesus sends seventy (Vulgate, seventy-two). The Buddhist rule that no two are to go the same way is the very opposite of Jesus' command to go two by two. In short, beyond the sending out of preachers there is not a single point of contact.[34]

Contrast is still more striking in the Buddhist legend thought by Edmunds to have inspired the Lucan story of the Penitent Thief. This tale, which may be found in Edmunds's *Buddhist and Christian Gospels*, II, pp. 14, ff.,[35] runs as follows. A murderous robber, called Angulimala, Finger-Garland, because he wore a garland made of the fingers of his victims, pursues the Buddha with murder in his heart; but, though swift of foot as the elephant, he cannot overtake the Exalted One walking at his leisure. Sobered and perplexed, the robber addresses his intended victim in verse, and when the latter, also in verse, explains how he, though walking, stands still, while the robber, though standing still, does not stand still, the latter,

[33] Edmunds, *Buddhist and Christian Gospels*, 1908, vol. I, p. 226: "The Buddhist Origin of Luke's Penitent Thief", *Open Court*, XXVIII (1914), p. 287.

[34] The passage as given in Edmunds, *op. cit.*, I, p. 225, runs: "At that time there were sixty-one Arahats in the world. And the Lord said unto the monks: 'I am delivered, O monks, from all fetters, human and divine. . . . Go forth, O monks, on your journey, for the weal and welfare of much people, out of compassion for the world. . . . Go no two of you the same way.'" Cf. Burlingame, *op. cit.*, part I, p. 7.

[35] It also plays a part in the *Dhammapada Commentary;* cf. Burlingame *op. cit.*, part III, pp. 6 ff.

with the curious facility common to most Buddhist tales of conversion, gets a change of heart, and becomes immediately a monk with the perfection of an *arahat.* Could there be a greater contrast between this fantastic tale of the taming of a mighty robber by the magic power of the Buddha, and the story of the Penitent Thief, so deeply impressive for its soberness, its tragic pathos, its verisimilitude? If this be an invention of Luke, the marvel is why he had need of the Buddhist pattern to produce a story so different.

Two other parallels, perhaps the most important of all, remain to be considered. They will be discussed in the next issue of the REVIEW.

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DE PROFUNDIS.

Leaves from a Medical Case-Book. VI.

I.

MONDAY in Quinquagesima week three years ago brought me a laconic post card from my brother, Father Claude.

"If the practice will permit, come down for the week-end and get a breath of sea air. It will freshen you up. Yours, C."

This was of course mere camouflage. Claude is stationed in a large manufacturing town which, though it is actually on the coast, is always in a chronic state of sooty fog; so it was obvious there was a more reasonable motive. I made arrangements to go and arrived the following Saturday afternoon to find him at tea, and alone. I greeted him and made inquiries for the assistant priest.

"He's out," he said, "thanks be to God! Have some tea."

"Hum!" said I, "what's up? I thought you always got on so well together."

"So we do. But he has taken to preaching brilliant sermons lately and I felt I must get you down to listen to one of them."

"Very much obliged, I am sure," I said. "Now tell me the real reason, having told me two false ones."

"That is the real reason. No, I'm quite serious, Hilary. I want you to listen with all your ears, to see him, talk to him, take him in all over, so to speak. To be plain, I am beginning to be suspicious of his mental state."

This was business. I made an attack upon the loaf.

"Go on," I said. "I can eat and listen. Tell me everything, right from the beginning. And his family history too, if you know it."

"He's three-and-thirty, an only child, and he's been a Catholic since twelve years old, so he scarcely counts as a convert; and his mother was a Catholic too, lapsed and then reconciled when her husband died. And as to family history —he died of drink unfortunately, and that's a point. Always was addicted to it, so I hear—and that's another."

"And Father Maynard?"

"Abstainer, practically; not from any principle except perhaps the memory of his father's failing. Well, very soon after the boy was received, signs of vocation developed and there is nothing further to say till two years after his ordination, when there was a big trouble. I can't tell you any details. What little I know is private knowledge—but I can say this, that it was a pretty severe ordeal which might have upset the mental balance of an unstable person. But then I have no evidence of a mental upset after it. When he came to me a year ago there was no trace of anything wrong. He made an immediate favorable impression upon me. I found him of a frank, open disposition, amenable and tractable, keen on his work, and quickly becoming popular with the people. And as to his abilities, he has no brilliant intellectual gifts nor extensive education, but is anxious to improve himself in that direction and acquires knowledge fairly easily. A point of interest here—he has a taste for the medical side of things and has been reading psychology lately; so you and he ought to hit it off together. Now he had not been with me very long before I began to suspect that he had a secret trouble of some kind. He had confided in me as far as I have shown you, but there he stopped. I had taken to the man, and though I felt I could not force a confidence, I thought I might drop a hint here and there. But nothing came of it. Or rather, and this is the unfortunate thing, something has come of it, because when he had been here about six months he showed plainly that he suspected me of misunderstanding him. He seemed to think I was 'getting at him'—you know what I mean—and there fell a cloud between us. Not only that but he began to be suspicious

and resentful toward other people without any ground, so far as I can see. I give you one instance. We had a mission here, and during its course most of the people went to confession to the missioner. This was natural enough. But it upset Father Maynard, so much so that he got quite huffy over it and made disparaging remarks about the priest. I saw he was in a mood, so I left him alone; and after a time he was himself again, though he never adverted to the incident."

"Yet jealousy is common enough," I said.

"I know it is. But if you asked me I should say he is the last person to be put down as of a jealous disposition. However, that is not the whole picture. At the time when he began to develop these false judgments he was undoubtedly in a state of mental depression. I can describe it best by saying that he was irritable, apathetic, restless, and inattentive. He showed sudden lapses of memory and a general inability to stick at one thing for long together. He slept badly, I know, for he looked like it in the mornings; and once when I ventured to ask if he was worried about anything he turned the conversation quite obviously."

"Embarrassed?"

"Yes—but he did not appear offended. He wished to avoid an unpleasant subject, evidently."

"I see. Now can you tell me anything he said about the missioner?"

"I can remember one sentence which struck me. 'Coming here and taking my penitents' were the words used, and in a tone which you would expect from a jealous person but which seemed quite foreign to my curate's disposition. Any clue?"

"Just possibly. But tell me more, in particular as to the intellect."

"Yes, that brings me to an interesting point. When he first came here his sermons had nothing noticeable about them one way or the other. But they changed, and it became evident that he was striving to express himself against a disability. There seemed to be something like a cloud upon the soul, something worrying and depressing him which he could not shake off. Then again they varied, showing scarcely a trace of depression; while the next time he would preach a very poor sermon with obvious lapses of memory and ideation below his

level. But now during the last month or so all that has changed. The depression has gone (as far as his sermons are concerned), so that the pendulum has swung the other way and we have a brilliant discourse with rapid ideation and a fluent flow of language most of which I am bound to admit is not mere padding but is quite to the point. And people have remarked to me how much Father Maynard has improved in his sermons and I have listened with misgiving. For I feel sure there is something wrong with them, something unnatural about them, though I cannot say exactly how or what. Do you see what I mean?"

"Not a bit, without more details. Is he incoherent, for instance, or is his articulation affected at all?"

"No. But if it were to go a step further one might fail to follow the transitions of thought. I follow them now, but I can well imagine that many of the congregation do not and that therefore their appreciation has little value. They are impressed by the glamor of it, I believe."

"Then what you really mean is that it approaches to mental facility and has a general tone of exaltation about it. Is that so?"

"That puts it exactly."

"Now another thing. Anything wrong with the matter?"

"On the contrary."

"Good. Then as to his conversation—does that follow suit?"

"At times. But in general it is normal enough—nothing particularly noticeable about it, except that he no longer seems suspicious of people as he used to be."

"At what times? Close up to sermon time or remote from it?"

"Close up as a rule, before and after."

"I see. That's quite interesting. Now, Claude—tell me exactly what you suspect."

But Claude made no immediate answer to this question. He knocked his pipe out on the grate, took another, and began to fill it deliberately. Half way through the filling he stopped.

"Well," he said slowly, "is it not true that there is a form of insanity in which depression alternates with exaltation?"

"Not good enough," I said. "Try something else."

But he would not be put off all at once.

"Surely," he urged, "these perverted judgments—"

"Delusions of persecution or on the way there? Well—they may be. But would you say that there was anything in the nature of a fixed delusion?"

"No. It is a general attitude of mind, that is all. The idea that people are against him. You might call that a fixed delusion, if you like; though, as I say, it has gone now."

"Just so. The description might raise a suspicion of incipient paranoia possibly, but the reversal of the state is against that. And after all, did this attitude of mind go further than what you often see in so-called 'normal' people whom no one suspects and who never develop?"

"I think it did a little."

"Still it seems insufficient so far. Surely, before we come to suspect mental alienation, we ought to consider another fairly obvious possibility. What if it is all a spiritual matter? Let us assume he has been through a desolation—"

"My dear man, I thought of that long ago. And it might explain things up to a point. But it is just this—there is something deep down in my soul that tells me that is *not* the explanation. If I had thought that sufficient I would not have sent for you. Besides, he is not at a uniform level just now. There are occasional lapses into depression, and he is often dreamy and abstracted; and though he is no longer suspicious, that may be because I give him no cause. I just stand aloof and watch without letting him know I am watching, and make no inquiries of any kind. I thought it the best way, and your position will be easier so. But now, Hilary, to return the question—what is in your mind?"

"I will see the patient first," I said, "and then tell you—if there is anything to tell. It is only fair to warn you that there may be nothing. To make a diagnosis of mental disease as the result of a casual interview is the merest folly, unless there is something quite pronounced and obvious. And what you have told me leads me to expect neither."

This last sentence was intended as a feeler, but Claude gave no visible response.

"Well, you must see and judge," he said. "All I can say is I sent you that post card by a kind of impulse. I have been

praying over the matter, and I believe that is the answer. You will meet him at supper and afterward we will have a talk in my den upstairs. I doubt not the grace of God will make a way out of the difficulty."

As I sat in church that evening I sought in vain for interior silence. An immediate intellectual problem always gives me violent distractions, but they have their compensations. They prevent the mind fixing on one idea and so coming to the case with a bias. I knew Claude to be a shrewd observer of human nature, and that if he had been deceived it would mean a puzzle of more than ordinary complexity. I knew also that he had not painted in all the details of the picture and that he wished me to observe these for myself, and I determined that if they did not present themselves I would give no opinion one way or the other. However, at supper I had not faced my problem many minutes before it began to take a very definite shape indeed. Father Maynard was obviously, as Claude described him, of a frank and open disposition. He attracted at once. He had plenty to say and he said it well, but his manner was excited and rather strained. He was not perfectly at his ease but endeavoring to be so; and he was plainly ill. His complexion was unhealthy and muddy, and I noticed that he ate very little. I seized upon the point for an opening.

"I expect, Father, that you find hearing confessions takes away your appetite?"

"It tires me, yes," he said. "And you will tell me that when the mind is weary, the body, the humble servant, has no chance but to follow suit. And yet I think sometimes the tables are turned and the will, the master of the house, may find itself unable to quell the rebellion of its unruly inferiors."

The remark was trite enough, yet evidently he sought an answer.

"True, Father. A physical condition may be anything from a slight hindrance to a diriment impediment; it may go so far as to throw the soul's *actus* back into *potentia*, so to speak."

"Give me an example without physical basis," he said promptly.

"I doubt if I can, Father. You see, I do not accept the naturalistic explanations of the new psychology as at all adequate."

He gave me a beaming smile.

"So we poor Catholics may still believe in the Communion of Saints," he said. "Ah! well, we are all hopelessly benighted people sunk in the traditional absurdities of medieval obscurantism!"

Had the subject been out of my own line I should probably have failed to follow this *per saltum* method of argument, and I could not help wondering, if Father Maynard preached in this style, how many of his congregation would be edified. As it was I gave him a capstone.

"And so the devil gains his end," I said; but he followed up at once.

"To use the new language, Doctor, he is duly 'repressed into the unconscious' and becomes a 'buried complex'. How's that?"

Without waiting for an answer, however, he was off on to the prospects of religion after the War. This kind of conversation continued during the meal, and it was plain that his mind worked with the intuitive judgment of the Catholic instinct rather than by an intellectual appreciation of the problems he touched upon. Claude sat silent taking mental notes of the situation, and indeed there was little chance for either of us to say much, as Father Maynard seldom left an opening. I expected that his sermons would reflect his mind, and I determined to ask him about them at a convenient opportunity. There was just a chance of an additional clue there. After supper we adjourned upstairs to what Claude called his Sanctum Sanctorum, a small room devoted to retirement, the saying of office and the consumption of strong tobacco judged to be too irritating for the reception room. When we had settled ourselves I took my opportunity.

"Yes," he said, "I am preaching a course this Lent. I am taking the stages of the spiritual life, the soul's growth; and I intend to touch upon its desolation. I think it may be helpful to many. But that is far away from the medical aspect, is it not?"

"Not necessarily, Father. Put it this way. Every examination of conscience is really psycho-analysis. I do it well in proportion as I know myself—that is, according to my freedom from self-deceit. Now if I do not know myself, I am unable to deal with what in modern language are called 'psychic conflicts,' which are presumed to lie at the root of many forms of mental disease; and in Catholic language these pyschic conflicts are simply the human spirit, the passions, and the will, with in some cases the entry of the diabolical spirit as an additional factor. And then again behind it all there may be an underlying physical condition which hinders the soul's efficient operation, with the result that there follows the most complex tangle that the wit of man may be called upon to unravel."

But my little psychological thesis fell upon deaf ears. Father Maynard, in a comfortable chair with his legs stretched out to the fire, succumbed to the warmth and the close atmosphere of the room. He nodded once or twice and then woke up with a sudden jerk.

"Really, I beg your pardon, Doctor. I think the fire has made me sleepy. That's very interesting, what you say—I see now that—"

"Why not go to bed, Father?" said Claude. "You look tired out. Remember, there is the late Mass before you to-morrow."

"If you will excuse me, I think I will," he said. "But there is one thing—now you are here, Doctor, would you mind having a look at this place on my leg? I knocked it the other day, and this lump came up. It pains me a bit, too."

He must have read my thoughts as I examined it.

"It's nothing serious, is it?" he asked.

"I am afraid it is, Father. It is thrombosis of a vein, and it means that you go off duty immediately."

"Why, please?"

"Because there is a clot of blood in the vein. If you walk about you run the risk of detaching it and if that happens it goes to the heart and you depart this life on the spot. Or if it gets through to the lung there will follow pulmonary embolism with collapse, hæmorrhage or subsequent development of pneumonia, or other complications. I am quite serious, Father."

He sank back in his chair with white face and twitching lip.

"And the treatment?" he asked.

"Is to go to bed and have your leg fixed up in a splint, and then just wait till the thing clears up, which may take six weeks or so. I assure you, Father, you take any other course at the risk of your life."

"But—" he began.

"Come, Father," said Claude, "things will be perfectly all right if you will do as you are told. There will be no danger at all then, and I can manage well enough to-morrow. If you will get off to bed now, I will come and anoint you."

This finally settled matters. Father Maynard slowly rose and went to the door. But even so I was apprehensive.

"I think, Father—" I began.

"No, no, Doctor. I can manage. No, I insist. I will knock when I am ready."

Claude waited till he heard the bedroom door shut.

"Well, Hilary, this is rather an unexpected *dénouement.* What's going to happen?"

"Simply that he is going to be anointed and then get all right. This is not what worries me, it's the other thing."

"Ah! that, yes. What do you make of it? Anything definite?"

"Unfortunately something very definite. It is cocaine."

Claude looked at me with a vacant stare.

"There is no doubt at all about the matter. And there is the strongest suspicion that he takes morphia too. I should say that—"

"Good gracious!" he said. Then he got up, went to a cupboard and produced a bottle and two glasses. He poured out.

"Here, drink this," he said. "It is green Chartreuse. It will make you feel as if you had been beatified. . . You must not wonder at the interlude, Hilary. The whole thing has given me a rather violent shock. By the way—?"

"No. I think he is better without stimulant at the moment. It may be just as well he is sleepy."

"Very good. But now—I am not doubting you, but I must have proof. How do you know?"

"My dear man, his eyes. His pupils are like too great saucers. That's either cocaine or atropine, and no one takes atropine. Besides, there is an indefinable look about them of the once-seen-never-forgotten kind. It's there, right enough."

"Good gracious!" he said again. "Yes—go on, tell me the whole wretched business. When did you suspect first?"

"When you told me he was *exalté* just about sermon time and seldom else. That is a point that struck you, I believe, and evidently you did not consider it an operation of grace. And on the other hand, it was plainly not an insane exaltation, not that of mania, since he was coherent and the transition of ideas, though rapid, was traceable. Nor was it exalted paranoia, for then the patient has delusions that he is some great person. Therefore it was probably toxic (if it was unnatural at all); and when I met him at supper I saw the evidence of one toxin in his eyes. Then you noticed how he talked, his rapid ideation without sound intellectual basis here and there—false analogy about the buried complex, for instance. That meant a dose of morphia some time ago wearing off to the sleepy stage and just enough cocaine on the top to keep him awake till after supper. He went under then, dozed off, and came to with a sudden uncontrollable muscular twitch; I was looking for that. When I saw it I had the last link. Then of course there is the loss of appetite; that is corroborative evidence, as these drugs upset the digestive arrangements; and there is all the history too—"

Claude help up his hand.

"Wait, let me think. Is the man *compos mentis*—I mean when he hears confessions, for instance? You can't tell, I suppose?"

"He was to-night. If you want to know, I went to confession to him myself. And I can tell you that he was perfectly rational and coherent, and there was nothing to show that he was in any way abnormal. But have you never noticed his eyes before?"

"I daresay I have been as blind as a mole," he said. "But there—they are not always like that; sometimes the pupils have been quite the opposite, as far as I remember."

"Quite so—that is the morphia. Cocaine was in the ascendant just now and—"

The noise of Father Maynard's bedroom door opening made me break off. But we had no time to speculate, for almost immediately there was a sudden sharp cry of pain, and then a heavy thud upon the landing outside.

II.

Three hours afterward Father Maynard showed the first sign of returning consciousness. We found him upon the floor with his head hanging over the top step, fallen evidently as he was about to descend the stairs. Together we lifted him and placed him on the bed. Fortunately I always carry an emergency case, and I gave him at once what for an ordinary person would have been a dangerous dose of strychnine, and Claude proceeded to administer the Sacrament of Extreme Unction in what was, I should imagine, record time. But neither spiritual nor physical medicine produced any immediate result. Claude when at my request sent out for his own doctor and a nurse, and our united efforts were at last rewarded. At one o'clock that Sunday morning came the first perceptible pulse-beat, and half an hour later I persuaded him to leave the patient. Even then, however, he demanded to sit up and talk the case over; but this I flatly refused to do, adding that I would not so much as open my mouth about it till after tea. Then I suddenly thought of something and relented.

"One thing I will do to satisfy you," I said. "Come down with me into the hall."

"What's to do here?" he asked when we were downstairs.

"Probably something interesting. Which is his overcoat?"

"This one."

"Then feel in the pockets."

He did so and drew out a bundle of letters and a handkerchief.

"Nothing here," he began. "Ah!—what's this?—a hypodermic syringe!"

"Now what further witness do we need?" I asked, and Claude looked at me and then at the syringe in his hand in silence.

At three that afternoon Claude woke up from a heavy sleep and finding me in an obstinate mood rang the bell for tea there and then.

"That's the worst of you medical chaps," he remarked when it arrived. "These things are all in the day's work to you. Now that you have got your way, kindly begin at once, and at the beginning."

"That is buried," I said, "maybe always will be; but it was probably quite innocent. I should say from what you told me that the habit dates from before your acquaintance and that it probably began with morphia alone. And I should say that when he first came here, or soon after, he was trying to leave it off because what you described are the abstinence symptoms. If you take these poisonous drugs, the body proceeds to do its best to produce a neutralizing antitoxin. Consequently, if the poisoning is habitual, a state of tolerance is established so that increasing doses have to be taken to produce the desired effect. The victim becomes enslaved, and ultimately consumes a poisonous dose without harm. Now if he tries to get rid of his habit, immediately he leaves it off the antitoxin has undisputed possession; and as its symptoms are opposite to those of the drug there follows a state of depression and misery so great that the unfortunate sufferer is simply driven to the resumption of his habit to put an end to his agony. So there he is, caught in its grip, caught in the dilemma as it were between ruining his bodily and mental health on the one hand and suffering a *poena damni* on the other. There is scarcely any state more to be pitied, I think, than this. As I said, I imagine Father Maynard began with morphia, which he may have taken perfectly legitimately, say on prescription and then—"

"Stay a moment. What about that past trouble as a *causa remota*?"

"Who can say? But I doubt it. You know this psychological Modernism with its theories of replacement and conversion of the buried complex: what is true about it is a misstatement of Catholic principles, I should say. Certainly people take these things to drown mental stress, but a Catholic would go to confession and get grace to deal with it."

"He ought to, yes. But go on."

"And then it got him, and of course it got a person with a similar heredity against him. Then what happened? He has been reading medicine, we know; and likely enough he discovered that cocaine has been used as a morphia substitute, which

it has. But it is only of value if at all in the hands of another person who controls administration and gives it secretly. If the patient takes it himself he is doubly damned, for instead of a cure for the morphia craving he finds himself the victim of two drugs in place of one. Suppose then when you first knew him, he was struggling against this double evil, and you have a complete explanation. One of the effects of the cocaine antitoxin is a defective judgment leading to an attitude of suspicion—"

"Ah!" said Claude, "stay again. My memory is clearing. We had an argument once on the power of the will to overcome physical disability and I recollect I took rather a positive line; and I remember he seemed a bit depressed afterward. Do you think there is anything in that?"

"Depend upon it there is. He misunderstood—he thought you were suspecting his trouble and were dropping hints that he should overcome it with his will power."

"The last thing I intended," said Claude. "Why, I would rather die than scandalize the man like that. And I suppose that may account for his remarks at supper?"

"I imagine so. I thought at the time he was testing me to probe my views on the subject and I answered accordingly. I should not wonder if he were meditating a confidence; but at any rate he knew he ran the risk of detection."

"Yet he might have confided in me—at least at the beginning."

"He might, but fear and shame are powerful things. And he was hoping to master it, I feel sure. But when he found it was a hopeless job he fell into mental depression, into that wretched state of mind you described, and I have a suspicion that he formed the idea then of preaching on the soul's desolation. It is a mere guess, but I thought I would question him on the subject. But of course if he did that, he knew well enough that he could not preach such a course in a state of mental disability; so I imagine he gave way to the cocaine syringe again and increased the dose with the result that the sermons have evidenced the intoxication. And he may have been driven by another devil, because he doubtless found the mental confusion resulting from abstinence a dangerous impediment to the proper exercise of his priestly functions—"

"God help him!" said Claude. "The whole thing makes me feel quite sick. And he has been with me twelve months and I never tumbled to things."

"Yet you suspected recently?" I said.

"To tell you the plain truth, I did. Then I told myself it was possible, and then turned round and told myself the opposite. And then I wrote a post card to you and tore it up. Then I wrote another and posted it, and then wished I hadn't sent it. Nice state of things, isn't it? And when you did tell me, I didn't take it in—in fact, I only realized the whole thing when I found that—that—by the way, how on earth did you know it was there?"

"What else would make him risk his life?" I asked.

Claude fell into a reverie.

"Yes—yes," he said after a while, "I suppose that is it. Poor devil! What a state of soul! . . . But now—what is the treatment for this diabolical business? Is there any?"

"The only way is to wean the patient under control and deal with the abstinence symptoms as they arise. But the patient suffers severely and may relapse—if his will is not strengthened by grace. Sudden withdrawal of the drug may be dangerous and in this case a little morphia will do him no harm; it will keep his lung quiet."

"But, my dear man, he's in the depths. Surely a depressing drug—"

"He may collapse again without it," I said. "But then—I cannot stay and give it him with Dr. O'Brien in attendance. If he takes it himself, he may overshoot the mark, and if the doctor gives it he must be told everything, and if he is told—"

"He won't take scandal if that's what you mean. He's a perfectly sensible person. But the only immediate way out of this problem is for you to speak to him and leave the rest to God. After all, He means something by this accident—what, we cannot tell."

That night, however, I only questioned Father Maynard indirectly, and the result showed me that he was not suffering from deprivation. His general condition too was against the other possibility. And in the morning when I came to say good-bye he took the matter into his own hands.

"I owe my life to you, Dr. Manners," he said, "though I nearly threw it away by my own folly. And now I feel I want to contract another debt—"

"You owe your life to God, Father. And for the other, it may be that there will be no need. How if grace be already acting? Is that so?"

He looked at me and then away again, and said nothing.

"There is one question I should like to ask, Father, if I may. Did you wish me to see—what I saw the other night?"

"Yes," he said.

III.

A month later Claude satisfied my curiosity.

"It is a perfectly lovely operation of grace," he wrote. "From the time he came round from the collapse till the present moment there has not been the slightest trace of any craving for the drug. So what happened evidently was that the Sacrament simply destroyed all the antitoxin straightaway, and not only so but has left a state of aversion to the thing even in thought. To use his own expression, it is as if his life had been set back two years; as if those two black years had never been. As you guessed, it began with morphia, but how—well, we must leave that. It is of no moment. Everything else he wants you to know. As to that, when I had heard his story I could only tell him that people who went to hell in this life were lucky. For he has just been there, without a doubt. He told me that there was not only the temptation, the struggle and the despair, but a spiritual desolation added on top of it all. I was a little doubtful about it at first, naturally; but the detailed account he gave me made me alter my opinion—in particular his description of the way it ended, which was just before you came. He told me too that when he said the *De Profundis*, for the first time in his life he 'really realized' (his words) what it meant. And think of it—he actually begged my forgiveness for having misunderstood me. It made me feel about two inches high. . . Then as to the will, I should say probably there was no sin at all. The will never consented; it was just swamped. He said the effect on the soul was quite indescribable. It was a compelling, irresistible force. He admitted for instance about going downstairs that

night. There was just no arguing about it. You guessed right about the cocaine too. He found it in a text book of pharmacy (he was looking for antidotes), and tried it, only to find himself in a double grip. Then he determined to preach that Lenten course, and when he should have been preaching the first sermon he was lying at the gate of death. . . But though he stormed heaven for grace without apparent result he got one thing which I think is worth recording, an inhibition at the point where otherwise the proper exercise of faculties would have been impaired. He consulted you about his leg to find an opening, he told me, with the intention of following it up by a confidence on Sunday, and then Almighty God stepped in. Really, I think the way He does things sometimes is absolutely gorgeous! Don't you?"

When I wrote to Claude I agreed with him, and I added that it was evident we need fear no relapse in this case. However, more than two years afterward I had the pleasure of proof in the shape of a letter from Father Maynard himself. He ended by telling me he was a parish priest now, and that he had a course of sermons in preparation; probably he would wait till the next Lent to preach them. But he left me to guess what they were about.

"LUKE."

Analecta.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

I.

De acquisitione domicilii (can. 93).

Utrum uxor, a viro malitiose deserta, possit, ad normam can. 93, § 2, obtinere proprium ac distinctum domicilium.

Resp. Negative, nisi a iudice ecclesiastico obtinuerit separationem perpetuam, aut ad tempus indefinitum.

II.

De obligationibus clericorum (cann. 130, 590).

1. Utrum parochi vel vicarii curati religiosi examen, de quo in can. 130, § 1, subire teneantur coram Ordinario eiusve delegato, si coram Superiore religioso eiusve delegatis examen subierint, de quo in can. 590.

Et quatenus negative:

2. Utrum in casu negligentiae Superiorum religiosorum circa examen, de quo in cit. can. 590, Ordinarius loci cogere possit religiosos istos ut examen, ad normam cit. can. 130, § 1, coram se suisve delegatis subeant.

Resp. Ad 1. Negative.

Ad 2. Recurrendum esse in casu ad S. C. de Religiosis.

III.

De amissione officiorum ecclesiasticorum (cann. 189, 191).

1. Utrum, ad normam can. 189, § 2, Ordinarius renuntiationem valide acceptare possit, elapso iam integro mense a renuntiatione facta, quin nova intercesserit resignatio.

Resp. Affirmative, nisi resignatarius ante acceptationem renuntiationis, renuntiationem Ordinario exhibitam revocaverit, et revocationem Ordinario significaverit.

2. Utrum, ad normam can. 191, § 1, resignans renuntiationem revocare valeat ante acceptationem.

Resp. Affirmative.

IV.

De parochis (can. 460).

1. Utrum can. 460, § 2, applicetur dumtaxat ad paroecias erigendas post promulgationem Codicis; an etiam ad paroecias iam erectas.

Et quatenus negative ad 1^{am} partem, affirmative ad 2^{am}:

2. Utrum idem canonis praescriptum applicetur etiam paroeciis, in quibus pluralitas parochorum inducta est non consuetudine aut privilegio, sed legitimo statuto.

Et quatenus affirmative:

3. Utrum iura iam quaesita parochis, ut aiunt, proportionariis seu cumulativis, integra maneant tum quoad spiritualia, tum quoad temporalia; an vero revocentur etiam quoad temporalia.

Et quatenus negative ad 1^{am} partem, affirmative ad 2^{am}:

4. Utrum cura animarum principalis et unica tribuenda sit parocho qui praeeminentiam honoris habeat prae aliis; an vero antiquiori possessione.

Resp. Ad 1. Negative ad 1^{am} partem; affirmative ad 2^{am}.

Ad 2. Affirmative.

Ad 3. et 4. Provisum in praecedentibus; pro applicatione vero canonis ad hos casus particulares recurrendum esse ad S. C. Concilii.

V.

De vicariis substitutis et supplentibus quoad assistentiam matrimoniis (can. 465, §§ 4 et 5).

1. Utrum vicarius substitutus, de quo in can. 465, § 4, possit post Ordinarii approbationem licite et valide assistere matrimoniis, si nulla limitatio apposita fuerit.

2. Utrum idem vicarius id possit etiam ante Ordinarii approbationem.

3. Utrum idem vicarius parochi religiosi id possit post approbationem Ordinarii, sed ante approbationem Superioris religiosi.

4. Utrum vicarius, seu sacerdos supplens, de quo in cit. can. 465, § 5, id possit ante approbationem Ordinarii.

Resp. Ad 1. Affirmative.

Ad 2. Negative.

Ad 3. Affirmative.

Ad 4. Affirmative, quoadusque Ordinarius, cui significata fuit designatio sacerdotis supplentis, aliter non statuerit.

VI.

De vicariis oeconomis quoad applicationem Missae pro populo (cann. 466, 473).

Utrum vicarius oeconomus, qui plures paroecias tempore vacationis regit, unam tantum debeat Missam pro populis sibi commissis diebus praescriptis applicare.

Resp. Affirmative, ad normam can. 473, § 1, collati cum can. 466, § 2.

VII.

De transitu ad aliam religionem (can. 634).

Utrum suffragium Capituli in admittendo religioso, de quo in can. 634, ad professionem sollemnem aut simplicem perpetuam, habeat vim deliberativam; an tantum consultivam.

Resp. Affirmative ad 1^{am} partem; negative ad 2^{am}.

VIII.

De collati baptismi adnotatione (can. 777).

An verbum *illegitimi* canonis 777, § 2, omnes omnino comprehendat illegitime natos, etiam adulterinos, sacrilegos, cete-

rosque spurios, ita ut liceat parentum ipsorum cognomina inscribere in adnotatione collati baptismi.

Resp. Nomina parentum ita inserenda esse, ut omnis infamiae vitetur occasio: in casibus vero particularibus recurrendum esse ad S. C. Concilii.

IX.

De irregularitatibus aliisve impedimentis (can. 987).

Utrum nomine *filiorum*, de quibus in can. 987, n. 1, intelligendi sint tantum descendentes in linea paterna usque ad primum gradum.

Resp. Affirmative.

X.

De custodia ac cultus sanctissimae Eucharistiae (can. 1274).

Utrum ecclesiae, in quibus, ad normam can. 1274, § 1, sine Ordinarii licentia fieri potest expositio publica seu cum ostensorio die festo Corporis Christi et infra octavam inter Missarum sollemnia et ad Vesperas, sint illae tantum quibus datum est asservare sanctissimam Eucharistiam.

Resp. Affirmative, firmo praescripto can. 1171.

XI.

De reductione onerum Missarum (cann. 1517 et 1551).

Utrum Ordinarius, ad normam can. 1517 et can. 1551, ob imminutos reditus, onera Missarum reducere valeat, si id in tabulis fundationum expresse caveatur.

Resp. Affirmative.

XII.

De foro competenti (can. 1565).

Utrum, ad normam can. 1565, § 1, pars ratione contractus conveniri possit coram Ordinario loci, in quo contractus initus est vel adimpleri debet, etiamsi e loco discesserit.

Resp. Negative, salvo praescripto § 2 citati canonis.

XIII.

De sententia (cann. 1874 et 1894).

Utrum, ad normam can. 1874, § 5, et can. 1894, n. 3, nullitatis vitio laboret sententia lata a tribunali collegiali, et subscripta tantum a praeside tribunalis et notario.

Resp. Affirmative.

XIV.

De foro competenti in causis matrimonialibus (can. 1964).

1. Utrum uxor, a viro malitiose deserta, eum in causa matrimoniali, ad normam can. 1964, convenire possit coram Ordinario proprii ac distincti quasi-domicilii; an vero convenire debeat coram Ordinaro domicilii vel quasi-domicilii viri.

Resp. Negative ad 1^{am} partem; affirmative ad 2^{am}.

2. Utrum actrix catholica, a viro non legitime separata, quae proprium ac distinctum quasi-domicilium habet, virum acatholicum in causa matrimoniali, ad normam can. 1964, convenire possit tantum coram Ordinario proprii ac distincti quasi-domicilii; an vero etiam coram Ordinario domicilii viri.

Resp. Cum uxor in casu habeat proprium ac distinctum quasidomicilium, et sequatur domicilium viri, potest virum convenire coram alterutro Ordinario.

XV.

De subiecto coactivae potestati obnoxio (can. 2233).

Utrum, ad normam can. 2233, § 2, ob violationem praecepti peculiaris, quod communitum erat censura ferendae sententiae, statim post delictum comprobatum censura infligi possit; an vero praemittenda sit nova monitio.

Resp. Affirmative ad 1^{am} partem; negative ad 2^{am}.

Romae, 14 iulii 1922.

P. Card. Gasparri, *Praeses.*

Aloisius Sincero, *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DUBIA DE COETU FIDELIUM SACRO ADSTANTIUM: AN RESPONDERE POSSINT CONIUNCTIM PRO MINISTRO, VEL LEGERE ELATA VOCE QUAE SUNT CANONIS.

Sacrorum Rituum Congregationi proposita sunt, pro opportuna declaratione, sequentia dubia; nimirum:

"I. An liceat coetui fidelium adstanti sacrificio Missae, simul et coniunctim respondere, loco ministri, sacerdoti celebranti?

"II. An probandus sit usus, quo fideles Sacro adstantes, elata voce legant Secreta, Canonem, atque ipsa Verba Consecrationis, quae, paucissimis in Canone verbis exceptis, iuxta Rubricas *secreto* dici debent ab ipso sacerdote."

Et Sacra Rituum Congregatio, audito specialis Commissionis voto, omnibus mature perpensis, ita respondendum censuit:

"Ad I. Ad Rmum Ordinarium iuxta mentem." Mens autem est: "Quae per se licent, non semper expediunt ob inconvenientia quae facile oriuntur, sicut in casu, praesertim ob perturbationes quas sacerdotes celebrantes et fideles adstantes experiri possunt cum detrimento sacrae actionis et rubricarum. Quapropter expedit, ut servetur praxis communis, uti in simili casu pluries responsum est".

"Ad II. *Negative;* neque permitti potest fidelibus adstantibus quod a Rubricis vetitum est sacerdotibus celebrantibus, qui Canonis verba *secreto* dicunt, ut sacris Mysteriis maior reverentia concilietur, et in ipsa Mysteria fidelium veneratio, modestia et devotio augeantur; ideoque mos enuntiatus, tamquam abusus, reprobandus est, et, sicubi introductus sit, omnino amoveatur".

Atque ita rescripsit, declaravit atque decrevit. Die 4 augusti 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

Additiones Faciendae in Rituali Romano.

TITULUS V.

Caput I.

DE SACRAMENTO EXTREMAE UNCTIONIS.

Post rubricam n. 20, sequens instructio addatur: *21. Quando pluribus simul infirmis hoc Sacramentum ministratur, Sacerdos singulis aegrotis crucem pie deosculandam porrigat, omnes preces quae unctiones praecedunt, plurali numero, semel recitet, unctiones cum respectivis formis super singulos aegrotos efficiat, omnes vero preces quae unctiones subsequuntur, plurali numero semel dicat.*

Caput II.

ORDO MINISTRANDI SACRAMENTUM EXTREMAE UNCTIONIS.

N. 7 . . . . . Mox dicat: " In nómine Patris ", etc., post verba " per invocatiónem " addatur: " gloriósae et sanctae Dei Genitrícis Vírginis " Maríae, eiúsque ínclyti Sponsi Ioseph, et ómnium ", etc. (uti in Oratione tit. V, cap. 7, *Proficíscere*, etc.).

Caput VI.

RITUS BENEDICTIONIS APOSTOLICAE IN ARTICULO MORTIS.

Rubrica n. 7 compleatur per sequentem instructionem (depromptam ex appendice Breviarii Romani et ex Decreto S. R. C. diei 8 martii 1879, n. 3483):

Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo:

" Dóminus noster ", etc., ut supra.

Et si mors proxime urgeat dicat:

" Ego, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo. In nómine Patris ✠ et Fílii, et Spíritus Sancti. Amen ".

" Per sacrosáncta ", etc., ut supra.

" Benedícat te ", etc., ut supra.

In casu vero necessitatis sufficit dicere:

" Ego, facultáte mihi ab Apostólica Sede tribúta, indulgén-

tiam pleníariam et remissiónem ómnium peccatórum tibi concédo, et benedíco te. In nómine Patris ✠ et Fílii, et Spíritus Sancti. Amen ".

Post n. 4 addatur:

N. 5. Quando huiusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicantur semel ut supra, singulari tantum numero in pluralem immutato.

" N. 6. *Postea dicit: V.* Adiutórium ", etc.

Caput VII.

ORDO COMMENDATIONIS ANIMAE.

In Oratione " Proficíscere ", etc., post verba " Vírginis Maríae " addatur: " in nómine beáti Ioseph, ínclyti eiúsdem Vírginis Sponsi ".

In Oratione " Comméndo te ", etc., post verba " te compléxus astríngat " addatur: " Sanctus Ioseph, moriéntium Patrónus dulcíssimus, in magnam spem te érigat ".

Post Orationem " Clementíssima Virgo ", etc., addatur sequens:

Oratio.

" Ad te confúgio, Sancte Ioseph, Patróne moriéntium, tibíque, in cuius beáto tránsitu vígiles adstitérunt Iesus et María, per hoc utrúmque caríssimum pignus, ánimam huius fámuli (*vel* fámulae) *N.* in extrémo agóne laborántem enixe comméndo, ut ab insídiis diáboli, et a morte perpétua, te protegénte, liberétur, et ad gáudia aetérna pervenire mereátur. Per Christum Dóminum nostrum.

" *R.* Amen ".

Caput VIII.

IN EXSPIRATIONE.

Post verba " hora mortis súscipe " addatur: " Sancte Ioseph, ora pro me. Sancte Ioseph, cum beáta Vírgine Sponsa tua, áperi mihi divínae misericórdiae sinum.

" Iesu, María, Ioseph, vobis cor et ánimam meam dono.

" Iesu, María, Ioseph, adstáte mihi in extrémo agóne.

" Iesu, María, Ioseph, in pace vobíscum dórmiam et requiéscam ".

ROMANA.

Has variationes, sive Instructiones et Orationes titulo V Ritualis Romani, opportune ac respectivis in locis addendas, a Sacra Rituum Congregatione propositas, Sanctissimus Dominus Noster Pius Papa XI, referente infrascripto Cardinali eiusdem Sacri Consilii Praefecto, suprema auctoritate Sua approbavit, et in futuris editionibus eiusdem Ritualis inseri iussit.

Die 9 augusti 1922.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

Dubium circa acceptationem Rescripti Saecularizationis vel Dispensationis Votorum.

Huic Sacrae Congregationi propositum fuit pro opportuna solutione sequens dubium:

"An Religiosus qui saecularizationis indultum aut simplicium votorum dispensationem impetravit, possit primum aut alteram recusare cum a locali Superiore eiusdem notitiam accipit, quamvis Superior generalis in scriptis iam exsecutoriale decretum rescripti emiserit ad normam can. 56 Codicis iuris canonici".

Praerequisito igitur Consultorum voto, dubium propositum fuit Emis PP. in plenario coetu diei 9 iunii 1922, qui, re mature perpensa, respondendum censuerunt:

"*Affirmative*, dummodo Superiores graves rationes in contrarium non habeant, quo in casu ad Sacram Congregationem referant".

In audientia autem die sequenti habita ab infrascripto Secretario, SSmus Dominus Noster Pius Pp. XI Emorum PP. resolutionem adprobavit.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis, die 1ª augusti 1922.

C. Card. Laurenti, *Praefectus.*

L. * S.

Maurus M. Serafini, O. S. B., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

I.

INDULGENTIA PLENARIA AD AUGENDAS VOCATIONES SACRAS.

Beatissime Pater,

Josephus Schrembs, Episcopus dioecesis Clevelandensis, in Statibus Foederatis Americae Septentrionalis, ad pedes Sanctitatis Vestrae provolutus, humiliter petit, ad propositum augendi numerum vocationum sive ad Sacerdotium sive ad vitam religiosam, Plenariam Indulgentiam, ab omnibus christifidelibus suetis sub conditionibus lucrandam, si per preces novendiales, publice habendas, sequentem precem quotidie recitaverint:

"ANT. Quid statis tota die otiosi? Ite et vos in vineam meam. V. Rogate Dominum messis. R. Ut mittat operarios in messem suam. Oremus. Deus, qui non vis mortem peccatoris, sed magis ut convertatur et vivat, da, quaesumus, per intercessionem beatae Mariae semper Virginis et omnium Sanctorum, operarios Ecclesiae tuae, qui sint cooperatores Christi, et se impendant et superimpendant pro animabus. Per eumdem D. N. I. C. . . ."

Et Deus, etc.

Die 4 Iulii 1922.

Sacra Poenitentiaria Apostolica benigne annuit pro gratia iuxta preces, in favorem tantum christifidelium, in Statibus Foederatis Americae Septentrionalis commorantium. Praesenti ad septennium valituro. Contrariis quibuscumque non obstantibus.

II.

PIA SOCIETAS A SS. NOMINE DEI.

(Sacra Solemnia ob L. Anniversarium Fundationis.)

Beatissime Pater,

Moderator Piae Societatis a SS. Nomine Dei, in Statibus Foederatis Americae, ad pedes Sanctitatis Vestrae provolutus, humiliter exponit quod a die 1° Octobris usque at 31 Decembris anni decurrentis sacra solemnia celebrabuntur ob quinquagesimum anniversarium a fundatione praefatae Societatis; magnum bonum spirituale expectatur praesertim ab exercitiis spirit-

ualibus quae per octiduum ab adscriptis habebuntur, et quae finem habebunt cum celebratione solemni diei eucharisticae. Orator ideo instanter petit ut S. V. benigne concedere dignetur sequentes favores spirituales: I. Pro adscriptis memoratae Sodalitati: Indulgentiam Plenariam, toties, suetis sub conditionibus, lucrandam, quoties ecclesiam, ubi habetur dies eucharistica, visitaverint, et ad mentem Sanctitatis Vestrae pie oraverint. II. Pro omnibus christifidelibus: Indulgentiam Partialem septem annorum totidemque quadragenarum (a) si ecclesiam, ubi memoratam diem eucharisticam celebrabitur, devote visitaverint, et ad mentem S. V. preces fuderint; (b) quoties publicis processionibus, quae praefato festivitatum tempore a Societate habebuntur, devote interfuerint. Si vero haec omnia confessi ac S. Communione refecti egerint, Indulgentiam plenariam, singulis vicibus, lucrari valeant. Petit tandem ut Missae omnes quae in ecclesiis, ubi dies eucharistica habebitur, in suffragium animae alicuius christifidelis in Dei gratia vita functi celebrabuntur eo die, ita iuvent illi animae, ac si in Altari Privilegiato litatae fuissent.

Et Deus, etc.

Die 7 Iulii 1922.

SS. D. N. D. Pius div. Prov. Pp. XI, in audientia D. Card. Poenitentiario Maiori impertita, benigne annuit pro gratia iuxta preces hoc anno iubilari tantum. Contrariis quibuscumque non obstantibus.

B. Colombo, *S.P.Reg.*
P. Ravelli, *S.P.Offic.*

Sacra Poenitentiaria, de speciali et expressa Apostolica Auctoritate, confessariis qui praefatis diebus exercitiorum spiritualium, adscriptorum memoratae Sodalitati confessiones excipient, facultatem concedit: et absolvendi ab omnibus censuris simpliciter et speciali modo Sedi Apostolicae reservatis; et commutandi, dispensando, omnia vota privata, etiam quae reservata sunt Sedi Apostolicae, iuxta canon. 1309. Contrariis quibuscumque non obstantibus.

Datum Romae, in Sacra Poenitentiaria, die 26 Iulii 1922.

B. Colombo, *S.P.Reg.*
A. Anelli, *S.P.Substit.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CODE OF CANON LAW solves fifteen different doubts.

SACRED CONGREGATION OF RITES: (1) answers questions relating to the body of the faithful responding to the celebrant at Mass; (2) makes several additions to the Roman Ritual under the rubrics for administration of Extreme Unction, Apostolic Benediction at the moment of death, commendation of the departing soul, and expiration.

SACRED CONGREGATION OF RELIGIOUS solves question regarding rescript of secularization or dispensation from vows.

SACRED POENITENTIARIA APOSTOLIC: (1) grants, at the request of the Bishop of Cleveland, plenary indulgence for a prayer to increase vocations to the priesthood and religious life; (2) also plenary and partial indulgences for religious exercises on the occasion of the fiftieth anniversary of the Holy Name Society (1 October to 31 December, 1922).

OTHER FISHERS OF MEN.

Christ commissioned His Apostles and Disciples to continue the work which He had begun, commanding them to go throughout the whole world, teaching and explaining His Gospel; and that mission has descended to their successors in the ministry, the priests and prelates of the universal Church. But the number of laborers in the vineyard is too small to accomplish all that is to be desired. There are many instances in which members of the laity can do more to effect the spreading of the cause of Christ than the efforts, however zealous, of the clergy can achieve. Many there are whom the sermon

of the priest cannot reach and to whom the example of a good Catholic neighbor will prove the beacon-light that will assist the wanderer to reach the safety of Faith's harbor. For that reason, special efforts are being made in this our day to rouse a more active interest in the Lay Apostolate, that each Catholic man and woman may prove an "alter Christus" to bring the message of Truth to our separated brethren.

In the diocese of Pittsburgh there flourishes an organization, unique in its formation, unprecedented in its results, which admirably illustrates the efficacy of the work of the Catholic lay apostolate when performed in a systematic manner. The Missionary Confraternity of Christian Doctrine has produced such marvelous results within the few years of its existence, that I feel encouraged to set down here a few facts regarding its organization and its accomplishments, in order that others may be led to imitate the zeal of its noble workers in the cause of religion.

It is only about eleven years since a small band of Catholic women, impelled by the love of God and zeal for the salvation of souls, began to travel to the mining towns in the vicinity of Pittsburgh to teach Catechism to the children living in these places, in many of which a priest had never set foot. There are myriads of these little mining settlements in the Pittsburgh and like districts, isolated, almost inaccessible; little colonies unto themselves; and the workers in the vineyard are not numerous enough to satisfy their spiritual wants. These zealous women, sacrificing themselves, were unconsciously sowing the seed of an organization which was destined to go a great way toward supplying the deficiency. Sunday after Sunday, regardless of personal convenience or comfort, they would go into the outlying districts to bring to the neglected little ones the knowledge and love of their Creator. The number of workers grew rapidly, and soon there were enough of them to render advisable the formation of a diocesan bureau for this work, the Missionary Confraternity of Christian Doctrine.

This was accomplished in 1916, and the Rev. Timothy O'Shea was appointed the Confraternity's first Director. On his death, the following year, the Rev. Daniel A. Lawless was appointed to fill the vacant position. Under his energetic supervision, with the able seconding of two assistants, the work

prospered in the unity and order which are so large a factor in the success of any undertaking. The Confraternity had been without a home, but during the past year the St. Mary of Mercy parsonage in the city of Pittsburgh was made the headquarters, where the Director is ever ready to impart information and assistance.

The rapid strides forward which this work has taken are indicated by figures from the annual report of the Confraternity for 1921. The organization has twelve centers scattered throughout the diocese, with a total of 804 lay teachers and 20,873 children engaged in the study of Christian Doctrine and the performance of their fundamental religious obligations —an opportunity, mark you, that would be lost to them without the Confraternity. A recent number of the *Missionary* stated that about 45,000 conversions were effected through the efforts of the Paulist Fathers last year. Here we have in a single diocese of the country, through the efforts of laymen and laywomen, voluntarily offering their spare time and free services, the feebly flickering light of Faith, acquired by heritage, kept alive in the souls of more than 20,000 children, who would otherwise almost certainly have been lost to the Church. Such facts should surely keep us awake to the opportunity that offers here to do great and wonderful things for the cause of Christ. Similar conditions, though not everywhere so urgent, exist in every diocese of our land—and the laity elsewhere are not behind the men and women of Pittsburgh in their desire to effect the spreading of Christ's Gospel!

Through the efforts of the Confraternity in 1921, 184 persons were baptized, 2,007 made their First Confessions, 2,088 their First Holy Communions, 1,641 were confirmed, nine marriages were validated, and sixteen persons became converts to the Faith. Altogether 11,734 families were visited by the workers of the organization, 46,025 religious articles and 56,274 items of Catholic literature distributed—and this entire work was accomplished at a total cost of but $9,441.01.

Just consider the various details of the report—the number of children to whom the opportunity to study Christian Doctrine has been brought, for example; were this the only work accomplished by the Confraternity, it would be worth the whole expense budget, for even then the cost of training each child

in the knowledge of God would be merely forty-seven cents for the entire year. And when we add to this consideration some of the other results—the Sacraments conferred, the gift of Faith brought to those groping in ignorance—we may realize, to some extent, just how wholehearted must be the enthusiasm and the efforts of the men and women who are devoting their time and energy to this work.

Another important contribution of the Confraternity to religion is contained in the report that 548 fallen-away Catholics had been brought back to the faithful performance of their duty to God. Such an achievement must undoubtedly have been pleasing to that Shepherd who would leave the ninety-nine sheep that remained in the fold and search after the one that was lost until He should find it. "For there is more joy among the angels in Heaven upon one sinner doing penance than there is upon ninety-nine just who need not penance."

Other notable results of the work of the Confraternity may be enumerated as follows. Fifteen parishes in the diocese owe their existence mainly to the efforts of this organization. In eight places, which otherwise would never have Mass, the Holy Sacrifice of the Altar is celebrated once ever month by the priests of the Confraternity, and nine or ten other settlements have Mass celebrated in them whenever the opportunity offers. All of these mission places are at a distance of at least fifteen or twenty miles from Catholic churches. The society has also proven a valuable aid to the Catholic Charities Association of the diocese by bringing to light many cases of dire need, particularly in these pressing times, when the long drawn-out coal strike, following closely upon several years of intermittent periods of work, has reduced many of the coal miners' families to abject poverty.

Other effects of this work, almost without number, could be retailed. It is difficult for any one not familiar with the workings of the Confraternity to appreciate just how necessary a factor it is. The Pittsburgh diocese is dotted with little mining settlements—a conservative estimate places the number at 500—settlements which have sprung into existence like magic with the sinking of a shaft or the erection of a tipple. And these towns are as a rule so widely scattered that it is

physically impossible for the few priests who work in these districts to give them the necessary spiritual attention. The Confraternity supplies, as far as any lay organization can supply, this need, by instructing the ignorant in these places, looking after the temporal wants also of the poor, and procuring, at least occasionally, the inestimable blessing of the Holy Sacrifice of the Altar for these people.

The ignorance that exists among some of these isolated Catholics in regard to the essentials of their religion is hard to credit. One class, to cite an example, opened during the past year, had in it fifty children of school age who knew not how to make the sign of the cross. The following is an excerpt from the weekly report of the Confraternity published in the diocesan organs: "A peculiar case of parental ignorance came to light in connexion with the First Communion class at Isabelle. A little girl, a very brght youngster at that, was to have made her First Communion with the class, making a total of 24 children, but her mother refused to let her go, saying that she would die in three days if she received Holy Communion. This conviction was so deep-rooted that she could not be convinced otherwise, notwithstanding the effect of the teachers; and the child, though anxious to make her First Communion, had to remain behind while the others approached the Holy Table. This is a sample of the ignorance and superstition with which our teachers must oftentimes contend. It also reveals a startling need of religous enlightenment, not only among the children, but also among the adults."

In another instance, the officials of the Confraternity learned of the activity of a non-Catholic organization in a mining town north of Butler, about forty miles from Pittsburgh. Upon investigation, they found an Italian Catholic colony of about twenty-five families. All the Catholic children in the settlement, about thirty in number, were enrolled in the Presbyterian Sunday School, and had received certificates of membership. When questioned about these certificates, no one in the place seemed to know what they meant, and all were greatly surprised and indignant when they learned that they indicated their affiliation with a non-Catholic Sunday school. There resulted the immediate destruction of the certificates and the foundation of a Catholic Sunday school, which is flourishing.

In order to combat this lack of knowledge, the teachers and priests of the Confraternity are undergoing every sort of hardship. The Catechism classes are conducted in any available place; in dance hall and nickelodeon, in club room and public school, even barns and coal sheds are being utilized. At a place called Kendall Station the children receive their religious instruction in a one-room building which is used as the jail.

In regard to the interior organization of the Confraternity, the members may be divided into two classes, active and passive. The active members are the teachers and fishers, who do the actual work of instruction, conducting the classes and visiting from house to house in an effort to have every Catholic child enrolled in the class and to bring back absentees. Another duty of the fishers is to search out those who have fallen away from the Faith and bring them back to the regular performance of their duties as Catholics. The passive membership, if we may so call it, is composed of those who contribute the funds necessary to carry on the work of the Confraternity, and is subdivided into contributing members, who give one dollar a year, supporting members, who give three dollars, and special members, who give five dollars or more. To style them "passive" members is to render ourselves liable to a misconception, for they also perform a very important part in furnishing the sinews of war which are so necessary an element in the success of the work.

It is true that the needs of the Pitssburgh diocese in this particular are somewhat singular, but everywhere, throughout this country, elsewhere, missionary work, such as the members of the Confraternity are doing with the aforesaid success, is greatly needed and may produce wonderful results for the cause of our Lord. "The harvest indeed is great, but the laborers are few." It is impossible for the few thousand priests in our country to give adequate attention to all the millions who have seen the light and embraced the true Faith. Hence it must be earnestly impressed on the lay people, men and women, boys and girls, that the duty devolves upon them to supply, by teaching and example, what is wanting, in so far as their ability and opportunities permit. It cannot be argued that they are not their brothers' keeper; that the spreading of God's Gospel is the exclusive duty of the priest. If you see

another about to hurl himself to death and are able to prevent the rash act, you are morally bound to do so, whether or not you wear the livery of the life-saving department. The death of the soul is far more calamitous than the destruction of the body. Christ came on earth to save the souls of men, and commissioned His followers to succeed Him in this great work, indicating thereby how near the purpose was to His Heart. And there is no way in which any sincere Catholic can make himself or herself more like to our Divine Saviour than by following in His footsteps in this doing of good to our fellow-man. The example shown by the lay people of the Pittsburgh diocese is a conclusive proof that our people are ready to grasp the opportunity when it is offered to them.

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DOES BANKRUPTCY END ALL OBLIGATION OF FUTURE RESTITUTION?

There is probable opinion in the affirmative answer to this query, against the plain negative in older text books of Moral Theology.[1]

It is of consequence to consider whether that affirmative opinion should decide in all cases of bankruptcy. The trend of recent practice is to follow the civil law enacted in this country on 1 July, 1898: "A discharge in bankruptcy shall release a bankrupt from all his provable debts, except such as are due to a tax levied by the United States, etc." [2] How that tax binds in conscience after the bankrupt is released by insolvency " from all his provable debts," may not be so easy to prove by those who follow the probable opinion. But that is not now the point.

Father Martin, S.J., in a note to number 438 of Slater's *Moral Theology*, vol. I, ably defends the opinion. The purpose of this paper is, not to meet that defence, but to consider the advisability of making that opinion the preferable standard for settling the consciences of bankrupts.

[1] Cf. Sabetti, 7ª editio, p. 312, quest. 463: An Cessio bonorum in perpetuum excuset a restitutione?

[2] Cf. Sabetti-Barrett, 29th edit., p. 407, quest. 1, num. 463.

It is certainly the duty of priests to promote the sense of justice among the masses. Yielding to the civil law which is gradually relaxing the public sentiment of justice, and helping public opinion to a laxer conception of the natural law, is not likely to stabilize modern life. While but a single phase of the natural law of justice is confronted in bankruptcy cases, the sense of it in civil life flows from the same source. The divine positive law of the Decalogue, "Thou shalt not steal," is revealed in addition to natural law. The question in its basic bearings suggests that, unless the creditor, waiving his ownership, gives over what he loses to the debtor, the bankrupt is not released in conscience from paying whenever he becomes physically or morally able. In Moral Theologies and in decisions even of civil courts a quarter of century ago the exoneration was flatly denied. The reasons assigned are as stringent now as then. *Invito possessore*, debts are not paid either by voluntary or judicial bankruptcy. The ceding of ownership decides in conscience. In civil courts the legal clause, "forever discharged from all debts and claims," was by Kent interpreted as meaning "that insolvent laws of most of the States only discharge the person of the debtor and leave his obligation to pay out of his future acquisition, in full force." [3]

It is irrelevant to explain here how and why that view came to be changed in civil enactments. The question is, whether the modern mind waives all rights of further claim on the debtor after his voluntary or judicial insolvency. There is no warrant in law to force it; it may suppose it. Noldin in Vol. II of his *Moral Theology* (p. 538, no. 4) declares: "Cessio bonorum per se non extinguit obligationem plene solvendi; sed eam solum suspendit"—and till such time as the debtor may come to more favorable circumstances; unless of course the creditors have explicitly or implicitly signified their condonation of what is still due them. What excuses the bankrupt is his inability to pay and in proportion as it renders him unable to do so. If he cannot restore all, he is obliged to restore as much as he can. The obligation is imperative. Noldin, however, adds: Recent laws, in some places, free the debtor en-

[3] Kent, *Comment.*, vol. 2, nos. 394, 395; and Wells, *Every Man*, p. 598.

tirely from future restitution, while, in other places, they free him only *in foro externo*. Hence, he concludes, theologians began to ask whether the debtor is freed in conscience also from all further obligations to his creditors. They all agree, however, that he is bound in conscience, if he is bankrupt by his own fault; if his insolvency is not due to his own fault, some theologians admit he is released from further obligation, unless his creditors expressly excluded any such supposition.

The clarity of this distinction reflects the fundamental natural law. Noldin applies it as follows: "Jam vero cessorem (the bankrupt) ab obligatione immunem esse concedi potest, ubi communis persuasio invaluit, ipsam obligationem restituendi cessare, si lex civilis creditoribus propter cessionem bonorum actionem judicialem contra debitorem negat; nam, juxta hanc persuasionem creditores cessionem acceptare censentur, nisi aliud expresse declarant."

Is it advisable to help crystallize such a probable opinion into *communem persuasionem*? Or can it be seriously assumed that the *persuasio* is general enough to make useless the arguments for the contrary side. Our concern is for the masses. They are scandalized when bankrupts are exonerated by the clergy, particularly if the poor and defenceless are losers. Business men may accept such risks in modern transactions. Civil law favors the bankrupt, relieves him of the burden of future restitution that he may be encouraged to greater care in accumulating another fortune; but it is poor consolation for the loser to whom the law denies any indemnity.

The sense of justice would be better served and respect for Church authority heightened in these days of dishonest practices, if the certain ownership of the defenceless were maintained in the pulpit and the tribunal of Penance. If the persuasion must be acted on, then let the inevitable loss be explained by the general acceptance of waived ownership. That might at least afford an honest title. It should not be urged that the civil law of bankruptcy forces the creditor, willy nilly, into giving up what is his. It would be to the credit of the civil law too. The commission of Christ to His disciples, "I have compassion on the multitude" (Mark 8: 2), may be compared with that of Jahveh to Ezechiel, "And if that wicked man restore the pledge, and render what he had robbed,

and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die" (Ezech. 33: 15).

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OHIK LUNG'S FIRST WHITE MAN.

The Buddhist monk slowly unbent and stood up straight and held out his wet yellow robe. The river was low and he had to lean far over to wash the garment for services on the morrow. He was really too old, the neighbors said, for washing properly, and reverence was forgotten while watching his awkward attempts.

But the old man heeded no remarks; besides, he was almost deaf. His sixty years of cloistered life had dulled the senses to the noises of the busy Chinese about him, though his eyes were keen and under bushy whitened brows they took in much of what was lost to hearing or to touch.

He was no sluggard and usually worked steadily, but to-day his eye had caught a strange sight passing. Perhaps it was the startled snort of a buffalo that attracted his attention and made him look up, for the peaceful animal is usually majestic in its self-control. He saw a boat approaching, one of the many sampans that squirm like beetles on the river, and at its prow a stranger stood—a Western foreigner. A long black robe that differed somehow from the Chinese scholar's gown, with a black sash having a dash of red at the fringe that caught the eye as it fluttered in the breeze.

The old monk paused and the yellow robe lay unnoticed against the slimy rocks. A foreigner in these parts! How the world was changing! He had heard a monk who had journeyed to Yeungkong tell of the advent of the "foreign devils," but here was one at his very elbow. Were the stories true, he wondered, that were told of these white men, their fast ships and flying vehicles and instruments that told the hours of the day, and the stranger tales of occult powers, the medicines they made of children's eyes, their bitter drug that cured the chills and fevers of this marshy land, the salty water, signed and prayed over, that put the devils to rout. At any rate he would find out whatever could be learned, for little passed unnoticed by the old rheumatic man.

The stranger landed a few feet away and picked his cautious step up the slippery rocks. The monk was nearest the landing, but seemingly intent again on pounding the virtue of cleanliness into his faded tunic.

"Pardon me, Elder Brother," said the stranger to the monk, "can you tell me where the Catholic church is in Chik Lung?"

The monk, though deaf and busy, caught the words and answered in a deep, clear voice:

"The dwelling next my own has such a sign above the door, but I have never seen a Christian enter yet." And encouraged by a smile, he added: "Are you a Catholic priest?"

"Yes," answered the missioner, "and I am glad to see you, for I shall be your neighbor for awhile. Which is the house you spoke of?"

The monk, with the inbred courtesy of a Chinese, wrung his wet robe, still far from spotless, and shoving his feet into his sandals, began the ascent to the row of houses above them. He paused at the back of a little shop and shoved open its broken door. A water rat rushed out and roaches scattered into corners; a spider's web with dusty rays stretched from doorstep to lintel, while within the moss-green paving had sprouted scrawny weeds.

"This is your home, and that is mine next door," said the monk, "and you will excuse me for a moment."

"Be it never so humble," the missioner tried to say as he registered a tired smile. A wave of his hat cleared the cobweb, and the mission of Chik Lung had a resident priest.

It was a new venture in the rapidly expanding Maryknoll Mission, a peaceful penetration into fields where white man never yet had lived. It was a résumé of the history of the Catholic Church the world over, a hearkening back to apostolic times when first the Gospel had been preached in pagan parts. "Thus far and no farther," cried Canute to the unheeding waves, and with like success can anything stop the progress of God's message of salvation to all men.

But the moment was one of no exaltation to the missioner. A night on a draughty boat had robbed the sun's halo of its poetry and with a grim smile the priest began to set up his simple altar. His "boy" had followed from the boat with handbag and the day's provisions, and soon the altar tapers brightened another altar to the Unknown God.

The tinkling of the Sanctus reached the neighbors' ears and the shadow of the Buddhist monk peeped in as the consecrated hands raised the Saving Host. The monk stood reverently till the end and then quietly slipped out and when the priest had unvested he returned with tea and cakes.

They were an odd sight as they sat down to tea, the aged monk and the younger priest: symbolic too of the two religions. The monk with shaven head and dull grey gown, ascetic and austere, looked like a figure from the past, a past that had grown old and withered; while the priest, although he too was simply dressed, and one accustomed to austerity and prayer, had about him the grace of a living Faith, a religion ever young and never more vigorous. It was like a valedictory repast for the old man. He had ministered to the simple-minded natives, as generations in the monastery before him had done, and now the newer religion was, in God's good time, to supplant the old.

They talked little during the meal, except in smiles, for the priest was already engrossed in plans for the future. The monk was too long habituated to silence to be a ready talker. A silent meal is soon ended. Besides, it was so scanty it did but whet the appetite of youth, and even now the boy was preparing some eggs and coffee on a more generous scale.

The old monk withdrew and through the open door could soon be heard the dull tom-tom and the droning chant in which the monk spent half his day.

The priest had a busy morning ahead of him. An hour's war on uninvited guests rid the house of its age-long tenants, three pans of dust and a motley collection of broken jugs and crockery. It was a simple house to clean: no panes of glass or draperies, no pictures on the walls or dusty furniture, no rugs or varnished floor. Simply and solely four walls and a loft and three openings that served as doorways and for light. Before the day had closed there were matting near the altar, four chairs and a table and a bed; the walls had been white-washed and locks put on the doors.

The Christians of this mission were not so few as the monk had imagined, though even the altar boy was a pagan. Within the town was one Catholic (out of 7000 souls), and scattered in villages were 50 others, baptized, some of them, more than twenty years before by a passing missioner.

That sums up the start of the Chik Lung mission. Before a month had passed there were twenty catechumens and then a school of thirty boys and Christianity began to take hold in Chik Lung.

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MIXED MARRIAGES IN THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Changes in the social condition of a great many of our people, especially in the large cities, have been going on almost unnoticed, are going on now and will continue to go on in the future. Our colleges are filled to the doors, and there are as many more Catholic students in the state and secular universities. In many parishes there are no poor. Catholic fathers and mothers are looking for higher social standing for their children. Many are already in the most "exclusive sets".

Now it is a fact that people usually marry within their own class. It is quite useless for us to say that we have no classes in this country. We have them, and they are well marked off in the estimation of those who belong to them. In the "upper crust" and "near upper" our people are as yet in the minority. That makes the marriage situation all the more difficult, for the majority of marriages in these classes are bound for the present to be of the "mixed" variety. All we can do is to minimize the evil result after we have done our best, with warnings, to prevent it. The writer is a pastor in one of these semi-fashionable parishes and has to admit a very serious problem in reference to mixed marriages, a problem that is growing and is certain to be much more difficult in the next generation. At present it centers chiefly around the marriage ceremony.

The "upper crust" want to be married in style. They want invitations issued to a ceremony that has some impressiveness connected with it, a ceremony to which they can invite their friends. A church wedding would answer, but in default of that they must have a house wedding. In mixed marriages we are not permitted to have church weddings; and in nearly every diocese, including the one in which the writer lives, house weddings are forbidden. All mixed marriages have

to come to the rectory. In many cases the parties simply will not do it. But in England, and pretty well all over the Continent, the difficulty about these mixed marriages is obviated by a simple process—the ceremony is held in the church. The difference between the marriage of two Catholics and the marriage of a Catholic and a non-Catholic is that the former are entitled to a Mass and the nuptial benediction; and the others are not. One is usually in the morning and the other in the afternoon, although no fine point is made about that. I have even heard that this is the custom in Rome, although I have no personal knowledge on that point. An English pastor with whom I talked about this matter was very much astonished at our regulations here. He said that it would be disastrous to enforce such regulations in England. It is rapidly becoming disastrous to enforce them in the United States. Already we have had serious losses over this ceremony question, especially when difficulties are complicated by pastors adding rules of their own.

Let it be plain that the writer is intensely opposed to mixed marriages. Root and branch he hates them and, from his own experience of many years as a pastor, believes that, while some good may have come out of them, and while perhaps up to this time the Church has had the advantage numerically, nevertheless they weaken the faith in the children and ultimately weaken it in the great body of our people. But mixed marriages cannot be stopped. All we can do is to minimize the evil as far as possible. We start things badly when both the Catholic and the non-Catholic party begin with a row over the ceremony, causing them either to be married outside the Church or to be dissastified with their marriage inside. They begin by rebellion and end by treason. The writer advocates very serious consideration on the part of the Hierarchy of the law which forbids mixed marriages in churches. He believes that marriages in houses should not be permitted. The one chance to put a bit of religion into these social ceremonies is lost when they take place out on a lawn or in somebody's parlor. There are lessons to be taught even those who contract mixed marriages that it would be too bad for them to lose. The surroundings of the young couple on such an important occasion of their lives mean something. The legislation of the Council

at Baltimore was made at a time when these problems were not acute, and the bishop could provide by a special permission for an exemption and thus save trouble. The situation has changed to-day. We are getting too rich. The writer seriously proposes, therefore, the abolition of the house wedding in all cases, and the requirement that every marriage wherein a Catholic priest officiates should take place in the church. This thing is worth discussing.

WORRIED PASTOR.

ABSOLUTIO A CENSURIS PAPALIBUS ORDINARIIS RESERVATIS.

(Casus Moralis).

Timotheus, confessarius regularis, fretus canone 4. novi juris Canonici (1), necnon auctoritate plurium moralistarum (2), absolvit a crimine abortus. Ordinarius loci, hoc cum resciverit, vehementer redarguit P. Timotheum, eique minatur se ablaturum facultatem excipiendi confessiones, si id iterum perpetrare audeat.

Quaeritur: 1. An Regulares gaudeant privilegio absolvendi a casibus Episcopis reservatis?

Quaeritur: 2. An crimen abortus recenseatur inter casus Episcopis reservatos?

Quaeritur: 3. An recte egerit P. Timotheus?

Quaeritur: 4. Quid de agendi ratione Ordinarii censendum sit?

(1). "Jura aliis quaesita itemque privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt nec revocata, integra manent, nisi hujus Codicis canonibus expresse revocentur."

(2). Inter moralistas docentes Regulares frui privilegio absolvendi a reservatis Ordinario a jure vel consuetudine adnumeratur praeprimis Lehmkuhl, qui, disserens de praecipuis privilegiis Regularium, ait: "Absolutio a censuris *Romano Pontifici reservatis* per Const. *Apostolicae Sedis* iis ablata est. Verum mansit facultas absolvendi a censuris Pontificiis Episcopis jure ordinario reservatis." (Vol. 2. n. 654, 968).

Idem docet eisdem fere verbis Januarius Bucceroni. Hic auctor, agens de privilegiis Regularium *quoad censuras eccles-*

iasticas, ait: " Revocatis privilegiis absolvendi a casibus papalibus per C. *Apostolicae Sedis*, possunt adhuc absolvere a casibus per eandem Const. episcopis reservatis, et a censura canonis, uti ante praedictam Const." (Vol. I. n. 277).

D'Annibale, moralistarum princeps, sic ponit ac resolvit quaestionem: " Quaestionis est, utrum absolvere possint a reservatis Ordinario a jure, vel consuetudine: nam alii negant, alii affirmant (V. Croix, VI, 11, 1628). Negantium sententia mihi videtur verior: nempe, quoad *illa*, ex Decr. Pauli V, ap. S. Alph., n. 96, quo vetantur absolvere *a casibus eisdem Ordinariis, vel Sedi Apostolicae reservatis*: quoad *haec*, ex ipsa consuetudinis natura, quae ex Ordinariorum voluntate praesumpta, vel interpretativa initium capit. Verum, quia affirmantium sententia probabilis, immo S. Alphon. (n. 99) probabilior videtur, dubitandum non est, quin tuto ac licite possint. (Vol. I. n. 344, nota 42.)

Hac de re omne dubium prorsus tollit Elbel, qui ponit hoc quaesitum: An Regulares vi privilegiorum suorum possint absolvere a casibus episcopis jure communi reservatis?

Resp. Affirmative, saltem probabilius. Ratio est: quia per decretum 5. Dec. 1873. citatum p. 2. n. 148, Regularibus sublata est sola facultas absolvendi a casibus papalibus in Bulla *Apostolicae Sedis* simpliciter reservatis; atqui casus simpliciter reservati sunt illi, de quibus conferentia praecedente, non vero illi de quibus hic agitur; ergo. Vide S. Alphon. lib. 7. n. 99; Croix lib. 6. p. 1. n. 1628, qui pro ista sententia triginta allegat auctores.

Denique habetur Telch, omnium recentissimus, qui absolute ponit Regulares frui privilegio, de quo agitur. En ejus verba: " Confessarii regulares absolvere possunt a censuris papalibus Ordinariis reservatis " (pag. 206, n. 18).

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Responsio. Ad I. Ut huic quaestioni integre respondeatur, inquirenda sunt duo: (a) Utrum *ante* Codicis promulgationem Regulares gavisi fuerint privilegio absolvendi a Censuris Episcopis reservatis. (b) Utrum *post* Codicis promulgationem hoc privilegium retineant.

Ad (a) respondendum videtur *affirmative*, saltem quoad Censuras jure communi Episcopis reservatas. Pro hac sententia sufficiens fundamentum praebetur ab auctoribus citatis in nota altera casui adjuncta. De origine hujus privilegii disserunt Salmanticenses (*Cursus Moralis*, Tract. VI, cap. XIII, n. 51). Plures Summi Pontifices e. g. Eugenius IV, Urbanus IV, Paulus III, Pius V—quibusdam Ordinibus Regularium concesserunt amplissimas facultates absolvendi a Censuris, quarum facultatum multi alii Ordines et Congregationes per communicationem participes facti sunt. Postea autem, restricta sunt haec privilegia—e. g. a Clemente VIII, Paulo V, Urbano VIII, et novissime a Pio IX in Bulla *Apostolicae Sedis*. Attamen satis probabilis et tuta videtur esse opinio Regulares retinuisse, etiam post Bullam *Apostolicae Sedis*, privilegium absolvendi a Censuris jure communi Episcopis reservatis. Si autem casus constitutus fuit dioecesanus—e. g. *Nobis et a Nobis* reservatus, uti dicunt—Regulares ut tales nullo privilegio speciali quoad absolutionem gaudebant.

In responsione ad (b) distinguendum est inter illos Regulares qui *directe* et illos qui *per communicationem* tantum hoc privilegium receperunt. Regulares qui *per directam concessionem* hanc facultatem antea habebant, post promulgationem Codicis illam retinere affirmandum est, ut constat ex Can. 4 in nota prima casui adjuncta citato. De illis Regularibus autem qui hoc privilegium *per communicationem tantum* possidebant, specialis difficultas oritur ex Can. 613: "Quaelibet religio iis tantum privilegiis gaudet, quae vel hoc in Codice continentur, vel a Sede Apostolica directe eidem concessa fuerint, *exclusa in posterum qualibet communicatione*." Verba hujus Canonis duplicem admittunt interpretationem, prout diversimode intelligi potest ultima clausula. Alii tenent per illam ablata esse privilegia quae per communicationem etiam ante Codicem acquisita sunt. (Blat. Lib. II, p. 681; Biederlack-Führich, n. 145). Alii autem, iique plures, tenent hunc Canonem excludet acquisitionem novorum tantum privilegiorum per communicationem, non autem auferre privilegia hoc modo in praeterito acquisita. (Prümmer, t. II, to. 3, c. 2; Brandys, n. 94; Fanfani, n. 277; Augustine in C. 613; Vermeersch, *Epitome*, Lib. I, n. 615; Damen, *Nederlandsche Katholieke Stemmen*, 1918, p. 156). Vermeersch quaestionem

sic concludit: " Nisi contraria intercesserit declaratio authentica, religiosi suis privilegiis omnibus tuto uti pergent. Quod in ipsa Urbe (Romae) receptum esse novimus " (loco cit.).

Ad II.—Crimini abortus imponitur jure communi censura (excommunicatio) Ordinario reservata, ut constat ex Can. 2350, 1°: " Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam; et si sint clerici, praeterea deponantur."

Ad III.—Suppositis supponendis, P. Timotheus absolutionem valide et licite impertivit. Etenim, ut constat ex responsione ad I, saltem probabilis est opinio docens Regulares possidere privilegium absolvendi a censuris jure communi Ordinario reservatis, inter quos censuras numeratur illa quae infligitur propter crimen abortus. Et cum in dubio positivo et probabili juris Ecclesia suppleat jurisdictionem (Can. 209), videtur P. Timotheum recte egisse. Ad rem Aertnys-Damen: " Confessarii Regulares et qui cum privilegiis Regularium jam ante Codicem communicant possunt ab hisce excommunicationibus (papalibus Ordinario reservatis) absolvere in foro conscientiae. Etenim Pius IX sola privilegia absolvendi a casibus R. Pontifici reservatis revocavit; atqui, ex sententia veriori, Regulares propter plura privilegia a S. Sede concessa, possunt absolvere a censuris jure communi Episcopis reservatis, ut probat S. Alphonsus (n. 99 et *De Privileg.* n. 100); quae privilegia vi Can. 4 permanent, donec revocantur; excipe tamen eas censuras quas Ordinarii ipsimet sibi reservarunt." Idem habetur apud Marc: (vol. I, n. 1280).

Ad IV.—Objurgatio Episcopi fundamento sufficienti destituta esse videtur. Potest *valide* auferre facultates P. Timothei. Quoad *liceitatem* notanda est praescriptio Can. 880, 1°: " Loci Ordinarius vel Superior religiosus jurisdictionem vel licentiam ad audiendas confessiones ne revocent aut suspendant nisi gravem ob causam."

N. B.—Supponitur in solutione casus crimen abortus liberum fuisse ab aliis reservationibus praeter censuram papalem Ordinario reservatam. Si autem alia reservatio existat—e. g. si ipse Episcopus directe sibi reservet *peccatum* abortus, Regulares ut tales nullis specialibus facultatibus gaudent. Praeterea, pro praxi notandum est, si *peccatum* ratione sui reservetur, ignorantiam de reservatione etiam invincibilem ab ea non

excusare. (Aertnys-Damen, vol. II, n. 389). Quoad ignorantiam relate ad *censuram* reservatam normae statuuntur in Can. 2229.

CLERICAL SHYNESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Dr. Kerby of the Catholic University has made us all his debtors by his recent contributions to the ECCLESIASTICAL REVIEW on subjects rather vitally related to the life of the average workaday priest. His article on "Clerical Shyness" does indeed hold up the mirror to nature (priestly nature) and reveals it or most of it, alas, as it is. He has given us abundant reasons for believing that Clerical Shyness, however regrettable in many of its manifestations, is inevitable.

Frankly, while we have drummed into our ears, and very properly too, during all our priestly lives, that we, though in the world, must not be of it, is it at all to be marveled at that we should be shy? It is the old story of the square peg and the round hole. But, Clerical Shyness, however commendable in a number of its aspects, ought not to be confused with cowardly aloofness or false humility of the Uriah Heep brand. Many of the brave defenders of the faith in the past and the staunchest supporters of great public human welfare movements have been men who, though naturally shy and supernaturally humble, gave no particular evidence of either characteristic in their public careers.

He who said "Learn of me for I am meek and humble of heart," also said that the kingdom of Heaven suffereth violence and the violent bear it away. There is no inconsistency between real humility and the courageous, manly, and frank expression of one's convictions in public or in private. Shyness, as we see it, is apt to lead either to absolute indifference on the one hand or to unreasonable antipathy to everything not one's immediate concern, on the other. Flabby acquiescence in everything that is said and done in public life is of a kind with bumptious opposition or perennial aversion to everything that does not originate with us. Now what we may very sincerely regret is that Clerical Shyness or a clerical aloofness, whatever name suits it best, has not remained altogether cleri-

cal. The inevitable has happened, is happening and, until we do something to stem it, is going to happen more than ever—that is, the very people of whom under God we are the spiritual leaders, are giving evidences of this shyness and aloofness in the important affairs of civil life. They are not taking part in public matters as they should, and by this we mean not to refer to the plain duties of citizenship, because in that respect there are no people more devoted than ours. Our people, we feel strongly, are not developing that sense of possession that every native or adopted son of our glorious land should feel. They are too slowly acquiring that feeling of at-homeness (if we may coin an expression) so evident in our brethren of other religious convictions. They are wittingly or unwittingly subscribing to a more or less vague theory that there is here as in other countries hostility between Church and State. Now, we priests would be the last to want to give this impression to our good people because it is far from either our conviction or our intention. And even if any priest held such a conviction regarding the Church and our country, he could scarcely hope to improve conditions by alienating his people from the very means that democracy holds out as a remedy, namely, active participation in the affairs of the state. Like priests, like people. We are not arguing for active participation on the part of our priests in politics; nor are we in need of priestly public office-holders. But we should like to hear of priests manifesting a keener, a more active and a more natural interest in the great pressing problems that are the common heritage of State as well as of Church, and we should wish this not only for their own stimulation but for the encouragement and stimulation of our own good people who must take their part in the control of our glorious country if it is to endure.

S. J. M.

THE HOLY NAME SOCIETY.

The Holy Father in private audience through the National Director of the Holy Name Society has granted, on condition of prayer for the intention of His Holiness, the following favors:

1. The Diocesan Director in each Diocese having a Diocesan Union is empowered to give the Papal Blessing at the Autumn Reunion of the Society.

2. The Spiritual Director of those Societies that went to Holy Communion for the Holy Father in March is empowered to give the Papal Blessing to the members of said Societies on a Communion Sunday to be designated by him.

3. A special Blessing is granted to the Society of St. Vincent Ferrer of New York as being the first Society canonically established in the United States, as also a special Blessing to the National Director.

Rome, Collegio Angelico, 27 May, 1922.

NOVENA FOR THE INCREASE OF VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS STATE.

The Bishop of Cleveland, on occasion of his recent visit "ad Limina," solicited from the Holy Father a Plenary Indulgence in behalf of those who make a public Novena for the purpose of increasing vocations to the Priesthood and the Religious State, in the United States. In order to make the petition definitely effective the Bishop proposed a form of prayer to which the Sacred Congregation attached the desired Plenary Indulgence, to be gained during the next seven years by the faithful of the United States who take part in the devotion and recite the following:

PRAYER FOR PRIESTLY AND RELIGIOUS VOCATIONS.

Antiphon: Why stand ye here all the day idle? Go ye also into my Vineyard;

Response: Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest.

Let us pray: O God who dost not desire the death of the sinner but rather that he be converted and live, grant we beseech Thee, through the intercession of Blessed Mary ever Virgin, and of all the Saints, an increase of laborers for Thy Holy Church who, cooperating with Christ, may give themselves and generously spend themselves for the salvation of souls. Through the same Christ Our Lord. Amen.

The Latin text of the concession is found in the *Analecta* of this issue.

RESERVATION OF THE BLESSED SACRAMENT IN THE BISHOP'S PRIVATE ORATORY.

Qu. Canon 1189 of the new Code provides that "Oratoria . . . Episcoporum . . . licet privata, fruuntur tamen omnibus juribus et privilegiis quibus oratoria *semi-publica* gaudent".

Canon 1193 grants the privilege "in oratoriis semi-publicis . . . omnia officia divina functionesve ecclesiasticae celebrari possunt . . ."

The question arises: Do the above mentioned "jura et privilegia" include the "reservatio SS. Eucharistiae" in the said private oratories of bishops?

Resp. S. Many, S.S., in his *Praelectiones de Locis Sacris* (p. 177), appears to hold that bishops have the right to retain the Blessed Sacrament in their private chapels without special recourse to Rome. He quotes the Tridentine text: "neve patiantur (episcopi) privatis in domibus sanctum sacrificium", adding "palatia episcopalia nunquam habita sunt ut domus privatae bene vero ut domus publicae". However, judging from the terms of the general legislation it would appear that the privilege of reserving the Blessed Sacrament in private oratories of bishops requires a separate Apostolic indult. The reason for this assumption is that the Canons make a distinction in the application of *semi-public* oratories when there is question of reserving the Blessed Sacrament. "Custodiri potest in ecclesia et in oratorio principali sive publico sive semi-publico, tum domus piae aut religiosae, tum collegii ecclesiastici quod a clericis saecularibus vel a religiosis regatur." Here the principal oratories of religious or pious *communities* and ecclesiastical institutions of clerics are specified as public or semi-public. Then the Canons proceed: "Ut in aliis ecclesiis seu oratoriis custodiri possit, necessarium est Indultum Apostolicum; loci Ordinarius hanc licentiam concedere potest *tantummodo ecclesiae aut oratorio publico* ex justa causa et per modum actus." On which Cappello (De Sacramentis n. 263) commenting, expressly adds: "*non* vero *semi-publico vel privato.*" Hence a special application to the S. Congregation *De Disciplina Sacramentorum* in the case of our Bishops, or *De Propaganda Fide* for missionary dioceses, appears to be necessary to obtain the proposed privilege.

URGING THE DAILY MASS.

A prominent priest sends us the following letter from a layman, received some days after the preacher from a neighboring city had earnestly appealed to the congregation to show their realization of the importance of Holy Mass by daily assistance at the sacred mysteries.

Dear Father:

In reference to your exhortation not to waste the Mass, there are many earnest Christians who, realizing the importance of Holy Mass, have endeavored to unite themselves daily through Jesus in the Divine Sacrifice, and have been defeated by laggard priests who come to the altar ten, fifteen, or twenty minutes late, and then celebrate with such haste that it is more like disposing of the Mass than celebrating it.

People who must obey the factory whistle and the office clock must therefore abandon the Mass or grow irreverent. Priests who do this hear the summons in their conscience, and fail to respond. It is a needless source of scandal which ought to be remedied.

The writer signs no name to the letter, but that is no reason for placing it among the anonymous communications received at times by those in authority from persons with a tendency to slander or criticize. The Catholic faithful have no redress against their priests, such as they have against men in professional and official life who are called to direct the actions or serve the people's interests. Yet the average priest in a city parish is paid, and insists on being paid, for services which he can freely neglect without being called to account on the one hand by his superiors who ignore the neglect or are afraid to incur the odium of correcting it; or on the other by the faithful who run the risk of being publicly censured, yet cannot defend themselves without risking the loss of their rights and privileges as members of the true Church of Christ. It is a matter well worth pondering by any priest who feels the imputation and claims the respect due to his sacred office.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I.

The renewed impulse given two years ago by the Encyclical Letter of Benedict XV [1] to the special study of the Bible among Catholics, has produced a noteworthy increase of hermeneutical and exegetical literature, and manifested itself furthermore in fruitful discussions of Biblical problems by Catholic writers. *Biblica*, *Orientalia*, and *Verbum Domini* represent the periodical and presumably permanent activity of the scholars connected with the Pontifical Institute of Bible Studies under the direction chiefly of the Jesuit Fathers at Rome. The contents of these periodicals cover a wide field, and while addressing themselves to distinct groups of readers in Latin, Italian, German, French, Spanish, English, Polish and other tongues used in representative schools of Scriptural theology, they are more or less of the critical nature which commentaries and discussion coming under the head of Bible Introduction call for, apart from the documentary sources on which they are based.

It is well for the student of Scriptural science to keep informed regarding the doings of the Pontifical Institute for Bible Studies. Fr. L. Fonck, S.J., has given us a good survey of what that school has accomplished during the first lustrum of its existence. His brochure *Primum Quinquennium Pontif. Institut. Biblici*, together with a collection of *Documenta ad Pont. Comm. de Re Biblica spectantia*, clearly shows that the Institute is fulfilling the purpose of its foundation in a manner which challenges similar efforts in any theological school or university in the world. It may serve a practical purpose to repeat the object of the Institute here as it is summed up in the following aims:

1. Safeguarding the Catholic faith in the inspired character of the Sacred Scriptures, as handed down by a divinely conducted tradition in the Catholic Church;
2. promotion of the arts and sciences which throw new light on the interpretation and understanding of Holy Writ;

[1] See *St. Jerome and Holy Scripture*, authorized translation. P. J. Kenedy and Sons, New York.

3. authoritative arbitration in controversies touching disputed or mooted points of authenticity and interpretation;
4. solving difficulties in exegetical matters;
5. establishing centres of Bible studies and scholarships, for the purpose of promoting interest in the Holy Scriptures;
6. publishing and printing works of Biblical Research, and of volumes of such scientific and practical nature as tend to illustrate the truths of the Bible.

Not only are the directors and members of the faculty chosen, to the number of fifty or more, from the most learned Scripture scholars of every nationality, but the methods pursued are such as to prevent sectional influences from preventing a judicial, and at the same time thoroughly critical mode of procedure in order to maintain scientific and historical truth without minimizing or denying the fundamental principle of Divine Revelation.

In the light of the foregoing purposes of the Institute we readily understand the censures by the Index Congregation of works by Catholic authors such as that of the Cistertian Nivard Schloegl *Die heiligen Schriften des Alten Bundes.* The author, professor at the University of Vienna and a recognized Oriental scholar, accepts the rabbinical traditions touching the composition of the prophetic books as definitely subversive of the equally authoritative hellenistic traditions embodied in the canonical enumeration and attributions by the Councils of Carthage and Hippo, down to Trent and the Vatican. It is a matter that hardly concerns the integrity of the inspired text, yet one which places the assertions of the rationalist school, the so-called higher critics, above the consensus of the patristic ages, thereby opening the gates to sceptic distrust of the entire deposit of truth as vouched for by historical and documentary evidence.

What the Catholic position on these and kindred topics is to-day may be very easily gleaned from Fr. Lattey's collected papers read at the Catholic Bible Congress held in Cambridge, last year, and published in a second edition under the title *The Religion of the Scriptures.*[2] Inspiration, the Mosaic Law, and the Prophets, the New Testament, and St. Jerome as the chief

[2] B. Herder Book Co., 1922.

interpreter in the version from his pen, are the topics which lend themselves best to a definition of the Catholic view regarding the testimony of revelation found in the Bible of to-day.

Of important studies in the prophetic literature of Isaias, Jeremias, Ezechiel, and the six Minor Prophets, Aggaeus, Zacharias, Abdias, Malachias, Jonas, and Joel, we have illuminating historical and religious studies of the Louvain professor, Edouard Tobac.[3] These are the Books of the old Hebrew Canon, including those of the prophets who exercised their ministry after the Babylonian exile. The author pictures for us the figures of the prophets, their *milieu* and the spirit of the times in which they lived, thereby aiding us to a proper exegesis of certain passages that otherwise remain doubtful. He dwells on the literary character of the prophetic records, their authenticity, and instead of giving a running commentary, selects the most difficult and important passages for interpretation. Throughout he lays stress on the Messianic element, and in doing so gives to his work an apologetic character in which the doctrinal teachings of the Christian Church are clearly set forth in harmony with the Old Tesament dispensation which foreshadowed them. A full bibliography at the conclusion of each section adds to the value of the treatise for the student. In the same category come Dimler's German translations of the Prophets in separate hand volumes, each of them having a biographical sketch of the author and a literary appreciation of its contents.[4] The latter series includes the Wisdom Books.

From a Hebrew source we have what must be regarded as an important contribution to the interpretation of the Old Testament literature. It is an appreciation of *The Book of Job* by Dr. Moses Buttenwieser, Professor of Biblical Exegesis in Hebrew Union College, Cincinnati.[5] Not only does Dr. Buttenwieser give us a painstaking and critically supported translation of the original available text, but, what is most suggestive, he succeeds in restoring the natural sequence of

[3] *Les Prophètes d'Israel* (Malines: H. Dessain, 1921).

[4] Volksvereinsverlag; M. Gladbach, 1921.

[5] The Macmillan Company, 1922.

parts, and thereby renders the understanding of the philosophy of the ancient playwright intelligible to the ordinary reader. In this respect our author brings new light to the exegesis of the poem, and refutes the assumptions of rationalistic interpreters, like Dr. Jastrow, who assure us that they have found the key to the "Job" problem, by dividing up the matter into separate compositions, attributable to successive and wholly different authors. Dr. Buttenwieser sets the date of the composition of Job within the fifth century B. C. but excludes the portion in which Elihu figures as part of the original composition. A separate review of the work will give opportunity for detailed discussion of its merits.

Among the works that throw incidental light upon the figures of the Old Testament prophets, and thus help us to understand them, may be mentioned Dr. Meffert's *Israel und der Alte Orient*,[7] in which the author contrasts the modern method of viewing Biblical scenes with the eyes of the tourist, even in their critical aspects. More continuous in its plan, though frankly critical, is a brief Old Testament history under the title *The Life and Growth of Israel* by the scholarly editor of the *Anglican Theological Review*, whose studies in the history of the Jewish people and early Christian literature show remarkable insight into Rabbinical and Patristic conditions.[8] A Biblical study of the Jewish religion which departs from the conventional order is a small volume by the Bishop of Dijon, Mgr. Landrieux, in which after a review of the chief elements in the history of Israel the author follows the Jewish people as represented in its priesthood with the Sanhedrin and the Talmudic Law, and its adherence to the pre-Messianic traditions, parallel wih the Church of Christ. Thus he presents a philosophical study of the Semitic question, and thereby seeks to solve the riddle of the anti-Semitic movement throughout the ages. The full title of Mgr. Landrieux's book is *L'Histoire et les Histoires dans la Bible*.[9] *The People of Palestine* by Elihu Grant, Professor of Biblical Literature in Haverford College,[10] is a companion volume to the author's

[7] Apologetische Vortraege III Bd. Volksverein: Gladbach, 1921.
[8] Biblical and Oriental Series: Morehouse Publ. Co., Milwaukee.
[9] Paris: P. Lethielleux.
[10] J. B. Lippincott Co., Philadelphia.

The Orient in Bible Times and gives a vivid description of the people of Palestine to-day. It deals mainly with the village life and the natural aspects of the west Jordan country. For the Bible student the book with its numerous illustrations serves the purpose of giving actuality to many details related in the sacred volumes.

To the group of recently published interpretations of the Sapiential Books belongs a volume on the Canticles by Dr. Morris Jastrow, *The Song of Songs.*[11] As in his *A Gentle Cynic*, the gifted author, now dead, sees in the Canticle of Solomon only a secular work, a collection of early Palestinian love songs, which the theocratic tendencies of pious rabbis transformed into an allegory to be incorporated in the inspired Canon. Dr. Jastrow ingeniously fashions his presentation into a theory which gains in plausibility by his translation from the Hebrew. In some cases he traces the sentiment to earlier Semitic sources. What argument, we would ask, is there in all this that can eliminate God from His creation and prove that the natural and carnal sentiment of love may not be refined and supernaturalized for the spiritual end which dominates the life of the soul and fixes it upon the Divine, and that this was the primary object of the composition of Canticles? The whole Hebrew history is a religious history, as it is presented in the Bible for the purpose of pointing to the attainment of a heavenly Jerusalem with its true liberty. Thus understood the human and secular element becomes a step to the Divine, for which man was created; and love is the chief impulse that raises man in his ascent.

What promises to be a very satisfactory exegesis of the Psalms, published in serial form, comes to us in two initial numbers from Fr. Anselm Schaaf, O.S.B., of St. Meinrad's Abbey, India.

Biblica (1 July, 1922) has an interesting critique of Psalm 132 (Hebr. 133) in which Fr. E. Power, S.J., suggests the reading of שירי for צירן in the original text in order to explain the apparent inconsistency in the illustration which makes the dew of Hermon descend on the mountains of Sion. The difficulty in the accepted version remains even if we allow

[11] J. B. Lippincott: Philadelphia.

a figurative or proverbial sense for the expression "Like the dew of Hermon that cometh down upon the mountain of Sion". Whilst the psalm undoubtedly applies to the returned exiles united in Jerusalem (Sion), its connexion with Mount Hermon, which marks the northern chain of Transjordanic Palestine, is not thereby explained. If we adopt the reading of Fr. Power, the word signifying "projection", and referring to the lower peaks of Mt. Hermon, is substituted for the city of Sion. This not only solves the geographical difficulty but restores the poetic parallelism of the psalm.

Two new translations of the Psalter, with comments, appear simultaneously from the pens of Athanasius Miller and Simon Landersdorfer, both Benedictine abbots. Their chief purpose is to render the Hebrew original intelligible as a source of devotional and liturgical prayer, to the German reader. A new French translation of the Psalms, with comments by the Abbé Pérennès improves upon the former efforts in the same direction by Crampon, Lesêtre, Pannier and others.

II.

Among books about the New Testament the excellent *Introduction* by Dr. Schumacher of the Catholic University was discussed in the August issue of the REVIEW. On a similar line, so far as scope and method of treatment are concerned, but in the Latin language, is a volume by Dom Hildebrand Hoepfl, of the Benedictine College, St. Anselmo, Rome: *Introductio Specialis in Libros N. T.* It is the third part of a *Compendium Introductionis in Sacros Utriusque Testamenti Libros.*[12] The writer follows the traditional order of exposition, dealing with the authorship, authenticity, textual character, and contents of the different books. The critical references give the student a wide insight into the grounds of Catholic authority, and into the attitude of non-Catholic scholarship toward the New Testament writings. The apologetic value of the Gospels and in particular of St. John, is explained by the Oratorian Giulio Bevilacqua, in *La Luce nelle Tenebre—Elevazioni sui Vangeli*, with an introduction

[12] Sublaci et Romae: Spithoever, 1922.

by P. Agostino Gemelli. It is in the form of conferences, orginally addressed to the prisoners of war, and much in the style of Faber's appeals to heart and mind.[13] A like appeal comes from a non-Catholic defender of Biblical theology, Professor E. F. Scott of Union Theological Seminary, in a small volume *The New Testament of To-day*.[14] It is a vindication of the teachings of the Gospels as a remedy against the evils of the modern spirit of self-assertion, enjoyment, and earthly ambitions. Whilst they contain no clear statement of the divinity of Christ as authority for the evangelical doctrines, Dr. Scott's arguments are helpful in a general defence of Christianity.

Special aspects of the Gospels are treated in Dr. A. Camerlynck's *Synopsis Evangeliorum juxta Vulgatam Editionem cum Introductione de Quaestione Synoptica*. The fact that the volume has gone into a third edition[15] is sufficient guarantee of the soundness of the Belgian professor's teaching on the subject of synoptic dependence. Students of the Vulgate Bible in Latin will find help in Dr. J. M. Harden's[16] handy little *Dictionary of the Vulgate New Testament* published by the Society for Promoting Christian Knowledge.[17] The extraordinary discovery that the Greek original of the fourth Gospel is written in the form of poetry comes from the learned Vienna priest, Dr. P. W. Schmidt, of the Society of the Divine Word. In a brochure of some sixty closely printed pages the author succeeds in demonstrating that *Der Strophische Aufbau des Gesammtextes der Vier Evangelien*, is not mere imagination but verifiable in objective forms. One must not of course think of measure and rhyme when speaking of Hellenistic poetry; but there are rythm and strophe. Nor is it strange that the habit of thinking and speaking solemn truths in parallelisms of thought and sound, so common in the Old Testament writings, should repeat itself in writings of the evangelists trained in the thoughts and language of the prophets. Just as the troubadours told their stories in musical

[13] Società Editrice: "Vita e Pensiero": Milano.
[14] The Macmillan Co.: New York.
[15] Brugis: Carolus Beyaert, 1921.
[16] Trinity College, Dublin.
[17] The Macmillan Co.: New York.

lilt, so did the prophetic heralds, inspired by a divine enthusiasm. Dr. Schmidt contends that this habit of speaking or writing in poetic form is not confined to solemn addresses, parables, and the like extraordinary forms of teaching in the New Testament, but pervades the entire narrative of the Gospel. His demonstrations so far are only partial, but he promises further development in future comments on this interesting feature of the Gospel story. The translations in French of the four Gospels by the Marist Père Gabriel Houde, with a brief analysis of the Greek text, has been already referred to in these pages.

The truly monumental work of Père Lagrange, *L'Evangile selon Saint Luc* [17a] deserves separate treatment at our hands. Fr. E. Sylvester Berry, whose valuable contribution to Biblical interpretation was noticed on occasion of his translation and comments on the Psalter,[18] brings a fresh contribution to original Biblical study in *The Apocalypse of St. John.*[19] The salient feature of Fr. Berry's interpretation is apparent in the division he adopts for the drama of the Apocalypse. Instead of the traditional seven visions he suggests a three-part presentation corresponding to the successive periods in the history of the Church, which makes the Joannine prophecy end in the triumphant glory at the destruction of the world. The idea was first suggested by Père Gallois in the *Revue Biblique* and deserves the attention of Scriptural exponents. We want to direct attention here also to a new translation and exposition of the Synoptic Gospels in German by Dr. Peter Dausch, with an historic account by Dr. Sickenberger of Breslau, both well-known Biblical scholars. This and *Die H. Schrift des Neuen Testamentes,*[20] with a translation of St. John's Gospel by Dr. Fritz Tillmann (Bonn), the Acts of the Apostles, by Alphons Steinmann (Braunsberg), and the Epistles by different writers, make four octavo volumes which form a distinctly useful addition to our New Testament literature. The London Truth Society reprints Fr. McNabb's *The Doctrinal Witness*

[17a] Paris: Victor Lecoffre.

[18] *Commentary on the Psalms I–L.* Benziger Brothers.

[19] John W. Winterich: Columbus, Ohio, 1921.

[20] Bonn: Peter Hanstein, 1921.

of the Fourth Gospel which appeared in *Blackfriars*. Among recent interpretations of the Pauline writings is to be noted Professor J. Gresham Machen's *The Origin of Paul's Religion*,[21] which confutes the idea of those critics who maintain that Pauline Christianity is independent of the doctrine of Christ's Redemption as set forth in the gospels. The Princeton professor shows clearly that the terminology of St. Paul's writings, supported by St. Luke's testimony in the Acts, admits of no sustained distinction between the redemptive conception of Christianity and the general teaching of the Apostle of the Gentiles. The *Commentarius in Epistolam ad Ephesios* by the Dominican Fr. Jacob Maria Voste, of the Angelica, Rome, solves the interesting question about a Pauline Epistle *ad Laodicenos*. He shows that such an epistle was addressed to the Laodiceans, as Ep. ad Coloss. 4: 16 suggests; that this epistle is our present *Epistola ad Ephesios*, whose title was substituted for the original owing to the defection of the Laodicean church; and that the composition of the apocryphal Epistle to the Laodiceans was due to the temporary suppression of the original, attributed to the Ephesian church.

Fr. P. J. Temple in a critical study of Luke 2: 49, establishes solid arguments in behalf of the Divine *Boyhood Consciousness of Christ*.[22]

[21] The Macmillan Co.: New York.
[22] The Macmillan Co., New York.

Criticisms and Notes.

THE SEVENFOLD GIFT. A Study of the Seven Sacraments. By William F. Robison, S.J., Ph.D., St. Louis University. B. Herder Book Co., St. Louis and London. 1922. Pp. 225.

The training of the growing manhood of America in the right and full appreciation of religious principles as set forth in Christian doctrine, is of far more importance than the exercises of devotion to which we seek to habituate our people by the mere appeal to sentiment. Active devotion, like charity, follows upon the understanding that prompts motive. Hence the value of doctrinal teaching in connexion with the attendance at Mass on Sundays, and more particularly for that portion of our pastoral flock which, having left the parish school, meets a questioning and uninformed if not adversely inclined public outside the Church. The latter challenges the intellectual, moral and material forces of young Catholics to competition for success. If the youth who professes the Catholic faith and goes to Mass and confession, finds himself unable to assert and maintain the reasonableness and superiority of his religious belief, in face of indifference, sneers, taunts, and plausible arguments of the infidel world around him, he will soon cease to attend Mass and the sacraments, unless it be for outward decorum, human respect, and in a perfunctory way that weakens rather than strengthens his moral convictions.

Fr. Robison has done excellent work in aiding the young men of St. Francis Xavier's College, St. Louis, to realize the true worth of their religion, and to see the responsibility that devolves upon them to make right use of their knowledge in practical life. By the publication of his lectures he not only furnishes his students with a handbook of practical apologetics, setting forth the necessity of professing and defending by intelligent argument the priceless boon of Catholic faith, but he offers to the pastoral clergy a method of similar instruction very well adapted to the pulpit and the missionary platform.

The present volume, the fourth of a series, points out, tests, and commends in language at once simple and attractive the sevenfold stream which brings to God's children the water that nourishes unto life everlasting. Besides satisfying the thirst of man during his pilgrimage through earthly life, that stream cleanses, invigorates and heals by its medicinal qualities the ailings of the soul. Although we have similar treatises, such as the Oxford Conferences of the Dominican Fathers, the Stonyhurst Courses for Catholic youth by

the Jesuit Fathers, John Gerard's lectures, and others, the Catholic Student Lectures at the Dublin University College by Fr. Michael Hickey, none of these fits our American conditions so well as Fr. Robison's recent volumes; and this last one on the "Seven Sacraments" is, if possible, superior to all of them in its simple, practical yet eloquent address to the young intelligence.

EVANGILE SELON SAINT LUC. Par le P. M-J. Lagrange des Frères Prêcheurs. Paris: Librairie Victor Lecoffre. J. Gabalda. 1921. (Etudes Bibliques.) Pp. clxvii, 630.

With its exhaustive yet closely reasoned introduction, its new translation of the Vulgate critically revised from the Greek, and a commentary which recognizes and avails itself of justifiable Biblical and scientific criticism, Père Lagrange offers the modern student an interpretation of the third Gospel that stands out as a model of historical and exegetical scholarship. He does not pretend to say the last word on the theology of the Gospel, but he enables the theologian to make the best of the Scriptural arguments for the vindication of Catholic truth. His study of St. Luke, especially in connexion with his previously published commentary on St. Mark, goes a long way toward solving the synoptic problem, although for a completely satisfactory judgment we must await what the author shall have to say about St. Matthew's Gospel, its original Aramaic and the later Greek version, in its relation to both St. Mark and St. Luke.

The chief interest of the commentary before us just at present turns about the question of its dependence on the prior Gospels. The Sacred Congregation which deals with such matters has decided that the "two sources theory", attributing St. Luke's Gospel (and the Greek of Matthew) to St. Mark and the "Logia", cannot be reasonably and therefore legitimately defended (Commissio Pontif. de Re Biblica, 26 June, 1912). But this does not exclude the argument that St. Luke as a writer shows evidences of his having read St. Mark's Gospel, and that he had seen portions of St. Matthew's which he utilized under the divine inspiration in the composition of his own work. Père Lagrange frankly faces the question without going to the extreme of asserting the heterodox alternative assumed by the higher critics who deny the independence of St. Luke's inquiry into the facts which he relates, because they find a similarity, and traces of a written catechetical summary of St. Matthew.

A survey of the life and character of St. Luke forms the introductory part of the commentary. Antiochian, if not by birth, certainly by family connexion and customary civil privileges, the evengelist stands forth as the intimate of St. Paul, familiar with the

teaching of St. Peter whom probably he had met in Jerusalem and in Rome in the society of St. Mark. Thus he may be rightly called a disciple of the Apostles, albeit we are to discredit the tradition of his having been one of the seventy-two, or the companion of Cleophas at Emmaus during the period of our Lord's public ministry. For the rest, we find him described as a fair representative of Asiatic culture, which means that he was cosmopolitan in his education and tastes, a reliable interpreter of Hellenistic Judaism; perhaps, as Ramsey argues, a Macedonian whom the Apostle of the Gentiles came to know and love at Troas, although Père Lagrange does not mention this latter opinion. What he dwells upon as notable is the exceptional deference which St. Luke pays to womanhood as an important influence in the propagation of Christian truth and exemplary virtue. These features stand out in the third Gospel, as well as in the Acts, and confirm the judgment of Harnack and other recognized critical historians, that St. Luke is without doubt the author of both compositions.

Père Lagrange bends to the view that St. Luke's writings were read at Corinth, probably the place of their first publication, and at Rome before the destruction of Jerusalem, that is to say during the lifetime of the Apostles Peter and Paul. In this he somewhat modifies the previously expressed opinion assigning a later date to the third Gospel on the authority of St. Irenaeus. That St. Luke drew from St. Mark to a very large extent, and from written sources of early accounts of Christ's life and teaching, such as may have been incorporated in the Aramaic original and the Greek version of St. Matthew, does not in any degree eliminate the notion of an independent and inspired third Gospel, if we admit that the records of St. Mark and catechetical memoranda like the Logia existed at the time.

One feature in the Gospel of St. Luke which shows his genius and character as an independent historian is the account of the infancy of Christ and the details about Our Blessed Lady. These he must have obtained from personal witnesses and perhaps, as Père Lagrange suggests, from the lips of the Virgin Mother herself at Jerusalem or at Ephesus. Similarly, the remaining distinctive qualities of the evangelical narrative, the additions, deviations and omissions, and the spontaneous interpretations of Hebrew forms of speech, argue in favor of a wholly individual aim on the part of the writer, who seeks to make the story of Christ and His teaching accessible to the Gentiles, and that by a divine call similar to that of his master the Apostle Paul. Our author, though he discusses the point, does not share the assumptions of Krenkel and Burkitt, that St. Luke leaned in any sense on the historian Flavius Josephus, whose adversary, if

anything, he must have been; even if it were not evident that the authority of the *Jewish Wars* and the *Antiquities* belongs to a later date than has been pointed out as probable for St. Luke's Gospel. For the rest, Père Lagrange expounds the patristic traditions, with the aid of internal evidence, regarding the scope, the special object, language and literary form of the third Gospel in the light of recent investigation.

In his textual interpretation the author bases his comments on the Vulgate, as has been said, upon a revised Greek text. There is a freedom, not without loyalty and convincing reverence for the traditions of the Church, in the recognition and application of critical tests drawn from history and philological science, which gives to the work an authoritative character above most of the commentaries written on the same subject. In all other respects we find here a more or less full and satisfactory answer to the hitherto unsolved problems raised by the so-called higher criticism in regard to the synoptic Gospels. We shall eagerly welcome the completion of Père Lagrange's monumental labors in behalf of the exegesis of the New Testament, particularly the Gospel of St. Matthew.

NOZIONI BIBLICHE PROPOSTE ALLA GIOVENTU STUDIOSA. Volume secondo: Vangeli e Atti Apostolici. (Seconda edizioni.) Mons. Dott. Giuseppe Nogara, Prof di S. Scrittura, Canonico Ordin. della Metropolit. di Milano. Milano: Societa Editrice "Vita e Pensiero". Pp. 288. 1922.

Of recently published introductions to the study of the Bible, the English reader has Mgr. Grannan's four volumes, covering the Old and New Testaments, and Dr. Schumacher's more didactic orientation for the New Testament, the rest being in preparation. Both of these manuals are intended primarily for the student in college or seminary. In view of the practical purpose which leads to the popular use and understanding of the Gospels and their exposition in the pulpit the Italian Press Association "Vita e Pensiero" of Milan, which constitutes a Catholic Welfare Council in the best sense of the word, blazes a new trail. Dr. Nogara's *Nozioni Bibliche,* which thus far comprises a General Introduction (already in its fourth edition) and the present Introduction to the Gospels and Acts of the Apostles, would in an English translation meet, it is safe to assert, a general welcome on the part of all classes of intelligent readers, and more especially of priests engaged in pastoral work and preaching.

In the first place, the whole matter of making the student acquainted with the purpose, circumstances, and peculiarities of the

history on which our faith in Christ is based, is stripped of traditional technicalities and presented in such a simple, lucid and rational form as to attract and satisfy the ordinary serious inquirer. It treats of the Gospels in their liturgical as well as in their catechetical and spiritualizing aspects, while at the same time pointing out the reasons for accepting them as authentic, genuine and truthful accounts of historic events and inspired doctrines. It explains and answers the difficulties which a critical no less than an unbiased reader meets with, in a manner that calls for no special erudition in patristic or philosophical science and suggests methods of regular reading and study of the sacred volumes likely to commend themselves to all lovers of Christian truth. Not the least recommendation of Dr. Nogara's books is the brevity and clarity he manages to bring to all the essential features of the Introduction.

POLYSEMA SUNT SACRA BIBLIA. Disputatio in illam hermeneuticam legem, olim receptissimam sed et recipiendam, qua monemur quod saepius etiam secundum litteralem sensum in una littera Scripturae plures sint sensus. Auctore Fr. Nicolao Assuad. Ad Claras Aquas, Typographia Coll. S. Bonaventurae. I. Pars Propedeutica. II. Pars altera (Inductiva). 1919-1920.

The expectation of seeing the third part of the above study for a complete appreciation caused a delay of the reviewer's mention of what has thus far appeared. Students of Biblical hermeneutics are familiar with the recognized method of finding several meanings in the words of the Sacred Text. Whilst it is justly contended that a literal or historical statement may involve also a secondary or figurative meaning, many exegetes maintain that the meaning which the inspired writers intended must be restricted to one, either literal or else metaphorical, spiritual and typical. Fr. Nicolas Assuad argues strenuously in behalf of a double or multiple sense, literal and spiritual or mystical, as part of the divine plan in the inspired writings. In this he approximates the teaching of many of the early Fathers of the Alexandrine or Platonic school. He illustrates his thesis by apt illustrations from St. Augustine and others, including St. Thomas, who explain most of the exegetical difficulties that involve inconsistencies or seeming contradictions by an appeal to allegory.

In the first or introductory part of his essay the author explains the appropriateness of finding a typical, besides the literal, sense in the revealed doctrine of the Bible. We confess to a certain sympathy with his argument, in so far as it opens the larger horizon of

a divine wisdom manifested through symbol and mystery. On the other hand, there appears no little danger of arbitrary speculation if we admit without discrimination the principle, "ad dignitatem divinae Scripturae pertinet ut sub una littera multos sensus contineat, ut sic in diversis intellectibus hominum conveniat, et unusquisque miretur se in divina Scriptura posse invenire veritatem quam mente conceperit". It must be remembered that the last part of this statement, though endorsed as orthodox not only by the writers of the fourth and fifth centuries and by St. Bonaventure in his Sentences, and other Catholic interpreters, became actually the basis of the Reformation movement in the sixteenth century by its appeal to private judgment as the sole rule of faith. Perhaps if we were to get a fuller and clearer perspective of our author's meaning in the complete presentation of his arguments and proofs as promised for the third part of his treatise, this distrust would disappear. As it is, we only recognize a certain praiseworthy enthusiasm, not without the special gift of the seer who by dint of uncommon penetration and keener insight into the mysteries of faith visions what may be hidden to the common eye. This merit is somewhat obscured by the manner in which P. Assuad refers to the opinions of eminent exegetes who differ from him. There are, of course, numerous illustrations of the manifold literal sense apart from the typical, in which the statements of the prophets may be read. Thus Genesis 1 : 1, Psalms 32 : 6, 103 : 30, Rom. 11 : 36, I John 5 : 8, etc., all illustrate the mystery of the Holy Trinity. Of such it may be admitted, as the author says: "Dantur in Scripturis loca quaedam celeberrima quorum polysemus intellectus tot tantisque fulcitur atque intimatur argumentis, ut in dubium sane vocari nequeat quin haud levem eo ipso subeat jacturam vel divina ipsarum Scripturarum auctoritas vel Ecclesiae seu ordinarium seu solemne magisterium infallibile." But how far this manifold sense intended by the author of the sacred writing is to be applied in detail, is quite another matter. Catholic liturgy, like the symbolical traditions of the Jewish synagogue, and the homilies of the Fathers, are full of applied testimonies in regard to the Incarnation and like mysteries of religion, but we cannot say that these were the purpose of the writers. The arguments which P. Assuad draws from grammar and syntax are supplemented by such as are purely sentimental. These, though they are free from the extravagances of the Cabalistic (Notarikon) school, remind us strongly of the rabbinical methods, which find symbols in forms and numbers wherever it is possible. Nevertheless it is an advantage to get, as we have here, a large repertory of testimonies in favor of the secondary sense of Scripture, drawn from such sources as Tertullian, Justin, Theophilus, Irenaeus, Clement, Origen, Athanasius,

Basil and Cyril, down to Albertus Magnus, Procopius and the witnesses of the fourteenth century. The spiritual-minded reader of the Scriptures finds therein assurance that divine wisdom has, like the light of the sun, its many-colored refractions of beauty, though these may escape the attention of the ordinary reader.

LES HEBREUX EN EGYPTE. Par Alexis Mallon, S.J., professeur d'Egyptologie à l'Institut Biblique Pontifical. (Orientalia III.) Roma: Pontificio Istituto Biblico. 1921. Pp. 213.

To the student of the Pentateuch, which forms the basis both of the theology of the Old Testament and of the prophetic outlines of the institutions, liturgy and sacramental teaching of the Christian Church, it is of primary importance that he understand the character of Moses and the people for whom he legislated under divine guidance. Such understanding demands a thorough familiarity with the conditions of the Israelites during their sojourn in Egypt before the Exodus, that is to say from the time of Jacob when Joseph ruled as viceroy in the land of the Pharaos, and Gessen was given to the descendants of the patriarchs as their own province, down to the days of the national emigration under the leadership of the great liberator the lawgiver, the descendant of Levi, appointed by Jaweh. The traditions of several generations are involved in the story of national amalgamation and the subsequent isolation and enslavement of the children of Abraham under Tothmes, Amenophis, and Rameses, when they began to recall the promises and the glorious destiny of their race, such as it was prior to their adopting the habits and fellowship of Egyptian conquerors, whose pride allowed no rivalry in the acquisitions of culture and the monuments of civilization.

Père Mallon opens to us these conditions in a way at once accurate and popularly instructive. His book is a study of the people, the localities, the conflicts that preceded the Exodus and accompanied the transit into the desert. The author does not pretend to settle the problems of the higher criticism or answer philological difficulties, such as would aid the textual exegete. His sole aim is to create a true historical atmosphere favorable to the work of both critics and theological interpreters. For this purpose he avails himself of the best sources and authorities such as the archeological researches of the eminent Egyptologist Alan Gardiner, of Jean Cledat, and of Raymond Weill, who have supplemented the works of Rawlinson, Maspero, Ebers, and others of more than a quarter of a century ago. But the information we find here is not merely the collected lore from books. The author spent many years in personal research in the museums and libraries of Egypt and the East, and

he has verified many traditional accounts, measurements, and local descriptions, which are calculated to throw light upon critical investigations.

By these means we obtain an accurate account of the history of Egypt and Palestine, both before and after the advent of Abraham, Joseph, and Jacob. The widespread commercial activities, the literary and scholastic advance as revealed by the steles and inscriptions in temples and excavated libraries, the political relations of the Egyptians with the Asiatics, the Hyksos, and the Israelites, all of which left traces on the latter, are here discussed with judgment and clarity. Finally, the author takes up the story as related in the Hebrew text of Exodus, with the additions of the Septuagint; then the land of Gessen, its cultural and climatic conditions, its fauna and flora, and explains to a large extent the nature of the early prosperity, subsequent difficulties, persecutions, plagues and other details recorded in the Biblical narrative. Very fully are described the scenes, cities, canals, roads which enter into a complete panorama of the places at the time of the crossing of the Israelites through the marshes of Pihahiroth with a dry passage into the desert. A number of dynastic and etymological problems find further explanation in the Appendices. We safely commend the volume to theological students who desire a closer acquaintance with the meaning and providential purpose of the Mosaic records. The numerous illustrations lend themselves to reproduction for public lectures.

MANUALE JURIS CANONICI in usum Clericorum praesertim illorum qui ad Instituta Religiosa pertinent. Edidit Dominicus M. Pruemmer, O.Pr., Professor in Universitate Friburgi Helvetiorum. Editio tertia, aucta et secundum recentissimas decisiones Romanas recognita. Friburgi Brisg. 1922. Herder and Co, St. Louis, Mo. Pp. 719.

Fr. Pruemmer's labors in clearing up and making into a series of practical manuals the traditional and authorized teaching of Moral Theology, and its ecclesiastical adjunct Canon Law, have met with deserved success, as is evident from the call for new editions within a comparatively short period. The present third edition of his *Manuale Juris Canonici* digests for us the immense amount of comment and decisions which the new Code of Canon Law has brought forth within the last three years. With a master hand he gathers, analyzes, sums up the facts; applies to them the principles, decrees, and authoritative opinions of recognized sources; and presents the result in the lucid form of the trained and practised scholastic. The field of pastoral activity is covered in a way that thoroughly satisfies the inquiring parish priest as well as the student. But

special care is devoted to the aspects and wants of the religious life as we find it in conflict with or under the conventionalities and obvious conditions of modern life and asceticism. The Code lays down definite rules; but their application under certain conditions of improved facilities and necessities in recent civilization demands discreet yet clear directions. These directions are no longer the exclusive privilege of religious confessors endowed with special faculties, but are for all priests to whom religious may apply for solution of doubts in the sacred tribunal. Under these conditions Fr. Pruemmer's text book answers the need in full up to the present time. The abundant bibliography referred to shows that no important publication thus far in his field has escaped the learned and careful writer.

CATECHISM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. For the Use of the Faithful, by R. P. Thomas Pegues, O.P. Adapted from the French and done into English by Aelred Whitacre, O.P. New York, Cincinnati, Chicago. Benziger Brothers. 1922. (Pp. xvi—314.)

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Part I (QQ. LXXX-C) (pp. vi-270). Part II (QQ. CLXXI-CLXXXIX) (pp. vi-321). Part III (supplement) (QQ. LXIX-LXXXVI) (pp. 262). Literally translated by Fathers of the English Dominican Province. New York, Cincinnati, Chicago: Benziger Brothers. 1922.

The attention of the readers of the REVIEW has repeatedly been called to the English translation of the *Summa,* as the several portions have issued from the press. On the list above are indicated the later portions of the work. Since the uniform merits of the undertaking have more than once been emphasized in these pages, it will suffice for present purposes to observe that the three volumes above, which bring the work almost to completion, reflect the same perfection which has been noticed as characterizing the earlier portions—fidelity to the text, rendered in lucid idiomatic English.

The *Catechism of the Summa,* which heads this notice, may be regarded as a rapidly moving guide to the master work. It leads the student along the main lines and points out in brief the most essential things that are there and over which he ought to linger longest. By eliminating the repetition of the questions in the answers, the English translator of the French original has been able to compress the volume into a compact and convenient compass as well as to avoid the tiresome insistency of reiterations.

The *Catechisms,* it will be noticed, is intended "for the use of the faithful", that is, for those who study the *Summa* in the present English translation. Without constant reference to the latter the *Catechism* would hardly be intelligible; in fact it would be little more than an analytical table of contents. But with such reference the book will be helpful both as an introductory outline and a retrospective synthesis of the *Summa* in English. For the rest, the well-deserved reputation of Père Pègues as a commentator on the *Summa* may be taken as guaranteeing the workmanship of the present opuscle.

SEVENTH THIRD-ORDER CENTENARY (1221-1921). FIRST NATIONAL THIRD ORDER CONVENTION U. S. A. Published by order of the General Directive Board. Edited by Father Hilarion Duerk, O.F.M. Chicago: John F. Higgins. Pp. 988—xx. 1922.

The dual celebration by the Third Order of St. Francis reported in this stately and finely illustrative volume was an event as noteworthy as it was spiritually fructive. To few organizations is it given to commemorate its Seventh Centenary and on such an occasion to be able to convene so large a number of its membership representing every section of the country and even of the provinces lying beyond our borders. The coming together of nearly eight hundred delegates representing almost eighty thousand Tertiaries could not fail to strengthen the bonds of the entire organization, to foster a universal *esprit de corps,* and to stimulate in all renewed efforts toward the high ideals for which their institution was established.

The issuance of the present volume, while assuring permanence to the reports of the proceedings, will serve to spread still farther the Third Order and its spiritual benefactions. The several Reports are most minute and apparently omit no action taken either by the general meetings or the special committees. This feature will, of course, gratify mainly the participants in the Convention. The many addresses delivered throughout the course of the celebration are likewise given *verbatim.* These, which occupy the larger part of the volume, present aspects of the Third Order which are of universal interest to Catholics. There seems to be no point of view from which the institution and its sainted Founder may be considered that is not dealt with in one or other of the collected discourses. What will be of special interest to the general reader as well as to the Tertiary is the paper on Franciscan Literature in English (pp. 668-685). Though, as Fr. Barth, the compiler of the bibliography, apprehends, the list may not be quite complete, its fifteen double

columns open out to the avid lover of the *Poverello* a very abundant treasury of spiritual and literary wealth. Surveying indeed this and the many other interesting and edifying papers comprised in the volume, one wishes and hopes that at least a selection from them may be issued in a smaller form; and indeed that some of them be published in pamphlet size so as to secure a wider publicity to the history and character of the Franciscan movement, about which even the non-Catholic world seems willing to read.

Literary Chat

A monograph of considerable importance to specialist students of the Pentateuch is Dr. Joseph Francis Rhode's *The Arabic Versions of the Pentateuch in the Church of Egypt.* It is an independent study of the Arabic manuscript sources from the Carlovingian period to that of the revival of Oriental letters in Europe, and involves a description and comparison of the Copto-Arabic and other Semitic (Arabic) versions, manuscript as well as printed, such as are found in the National Library of Paris, the Bodleian (Oxford), and the Vatican. The learned Franciscan draws the conclusion from his investigation that the early Christians of Egypt possessed two officially recognized versions of the Pentateuch, the one known as the Jacobite and the other as the Melkite. As in the Western Church, so here we have two distinct original channels, the one beginning with the Coptic, the other with the Septuagint (Lucian recension). Hebrew and Syriac affinities and occasional textual corrections may, as the author points out, be found in separate and supplementary Arabic translations. The influence of these versions in critical examinations has always been recognized among Bible scholars, but Dr. Rhode brings fresh light to the evaluation of these versions as an aid to textual interpretation. (B. Herder Book Company.)

In *A Response to the Call of Pius X* Miss Blanche M. Kelly reviews briefly the chief phases of the daily sessions of the Summer School of the Pius X Institute of Liturgical Music conducted at the College of the Sacred Heart, New York, under the auspices of the Religious of the Sacred Heart. Dom André Mocquereau, leading interpreter of the Gregorian Chant, from the Monastery of Solesmes had for the second time been invited to give the course. With him came Dom Jean Hebert Desrocquettes, O.S.B., organist of Solesmes. The readiness of the venerable Benedictine to come to America is accounted for by the fact that he had found an extraordinarily gifted interpreter of the liturgical music, both in its spirit and its scientific structure, in an American convert, Mrs. Justine Ward, who not only placed her talents and resources at the disposal of the leaders of the Benedictine School, but supplemented the efforts of churchmen by the ingenious elaboration of a system of teaching which, through its unique method, enabled the young to acquire the art of, and with it the taste for that sublime form of prayer, which answers the divine call of the Church: "Cantate Domino canticum novum, bene psallite ei" (Ps. 32:2). The teachers who, with the intelligent zeal requisite for the task of introduction, at once undertook the systematic cultivation of the forces thus offered, thereby carrying out the reform in Church music advocated by Pius X, were the Religious of the Sacred Heart. The result was the founding of the Pius X Institute of

Liturgical Music attached to the College of the Order at Manhattanville, N. Y.

That here the best available normal training is furnished, was indicated by the summer session to which teachers and experts flocked from all parts of the United States and Canada. Under the masterly leadership of Dom Mocquereau, seconded by Mrs. Ward and Mother Stevens, the spirited and capable mistress of the musical schools for the women, and by Father J. B. Young, S.J., the veteran champion of church music, for the men, the call of the College brought together hundreds of religious and secular clerics, nuns of the orders of St. Augustine, St. Benedict, St. Dominic, St. Francis, Sisters of Charity, of the Holy Child, of the Holy Cross, of the Holy Ghost, of the Immaculate Heart, of the Holy Names of Jesus and Mary, Sisters of Mercy, of St. Joseph, Ursulines, Sisters of Notre Dame, the Grey Nuns of the Sacred Heart, and others, as well as instructors from the various teaching orders of Brothers, students from theological seminaries, and organists from the world of lay musicians. Such a concourse augurs lasting and solid results for the cause of true church music reform throughout America.

To realize the truly comprehensive nature of the Normal Courses in the Justine Ward Method of Teaching Music one has but to glance over the program of musical studies pursued at the College. This includes, besides the practical features of instrumental teaching, the special branches of Harmony, Analysis of Music, History and Psychology of musical education. Here we have matter for teacher-students and children, which starts from the basis of right development of the musical instincts and faculties. If pastors coöperate with the religious in their schools who graduate from the Manhattanville Institute, we shall soon have congregational singing in which the liturgy is properly interpreted, while hymns and choral service still find their place in the Catholic worship that engages the mind and heart together with the faculties of the senses in the symbolism of sound and figure of Christian art.

Marion Ames Taggart has put in simple narrative for children *The Wonder Story of the Holy Child.* Beautifully illustrated in colors, the volume opens with the scene in the Cave of Bethlehem and ends with the visit of St. John the Baptist and his parents to the Holy Family at Nazareth. It is a welcome gift book for children at the Christmas season, and merits to be recommended to parents and teachers as a comparatively inexpensive present to their little wards, who are sure to derive benefit for heart and mind, together with joy over the bright pictures that adorn the book. (Benziger Brothers, New York, Cincinnati, Chicago.)

Everybody, *tout le monde,* is afire for reconstruction. Reconstruction of the nations, of government, of industrial agencies, of the family — every human organization is to be reconstructed. It is only the individual who doesn't want—however much he may need it — reconstruction. Not you, nor I, but "the other fellow" must be reconstructed. We don't think much about Carlyle's epigrammatic maxim: "Reform yourself and there will be one less scoundrel requiring reformation"; though we would like to see the next-door neighbor "try it on".

If the whole human order — political, social, industrial—is to be reconstructed, it goes without saying that religion, be it human or divine, has got to be rebuilt. "A crisis confronts religion in the modern world. A New Reformation is necessary within the Christian Church, if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth possibility, of course, is that our whole civilization may revert to a lower level and that older and cruder forms of religion may again appear and become common". This

is how Mr. Charles A. Ellwood diagnoses the situation in his recent book, *The Reconstruction of Religion. A Sociological View.* (New York, the Macmillan Co.)

If it be asked wherein or on what lines Christianity is to be reconstructed, the Professor of Sociology in the University of Missouri will tell you that the Christian religion must be made "more rational". It needs to be "revitalized but chiefly socialized". It must be brought into closer harmony, into touch "with modern science", especially "with social science". The religious revolution of the last two generations, we are informed, "has undermined theological Christianity" and has left "the Church all but prostrate and powerless before the immense social task which now confronts it". Very kindly and with becoming modesty Professor Ellwood declares it to be the object of his book "to help show how the breath of life may again be breathed into its nostrils and how the Church can again become that spiritual power which the world needs to energize and harmonize its life".

The author, being a professional sociologist, naturally feels that he can be of help in pointing out the lines, the ways and means which "the Church" had best follow and employ in reconstructing itself, that is, scientificating and sociologizing its organization and activities.

Two difficulties, however, must be noticed in regard to "the Church's" acceptance and employment of the eminent sociologist's assistance. The first is that most of what the Professor says and suggests refers to an abstraction, a mental fiction; not a concrete reality, an actual organization. The second is that he utterly ignores the supreme fact, namely the divine institution and constitution of historical Christianity; that is, the world-wide, actual, concrete, living Church which traces its origin back to Christ, who proved Himself to be God and promised indefectibility and infallibility to the organization which He established.

But while the Church has no need of Professor Ellwood's counsel since she needs no reconstruction, his book contains many suggestions by which the numerous man-made Churches may well profit in their effort to reconstruct, reorganize, their social activities.

The Gifford Lectures for 1920 and 1921 which were delivered at the University of Glasgow by the late Sir Henry Jones, have been published in a convenient volume under the title *Faith that Enquires* (New York, The Macmillan Co.). The author's name is guarantee for the literary grace and distinction of the work. Professor Jones had a mind to do for "the Churches" on intellectual lines what Professor Ellwood offered them toward reconstructing their social organism.

Professor Jones, philosopher as he is, urges his readers, especially those who find that they can "neither accept the ordinary teaching of the Church nor subject themselves to its dogmatic ways", to seek God "by the way of pure reason". So much for the Church—the abstraction. As to "the Churches", he takes it to be best for them that henceforth they regard "the articles of their creeds not as authoritative dogmas, but as objects of unsparing intellectual enquiry. . . . Enquiry is the way of Evolution: His Kingdom will come *pari passu* with the development of the mere secular forces on which the well-being of mankind depends".

It is always encouraging to note the agreement of eminent thinkers on great subjects — they do so often differ. Here we have no less an authority than Dr. Stanton Coit, whom Professor Ellwood declares to be an "eminent leader of Anglo-American ethical and religious thinking", finding it possible to say: "Christianity, as soon as it has become transfused with the spirit and transformed by the method of modern science, will bring about the Millennium" (*The Soul of America,* p. 247, quoted in the *Reconstruction of Religion,* p. viii). How perfectly coincident with this burst of prophetic enthusiasm is

Professor Jones's prognosis wherein he declares (such is our present spiritual knowledge and practice—so crude and rudimentary) that "we cannot even imagine the splendors of the results which an enquiring religious faith can bring to man"!

The Catholic Encyclopedia Press (119 East 57th Street, New York) has recently issued in a neat little volume entitled *The Great Experiment* a study of the Constitution of the United States by the Hon. Thomas Dillon O'Brien, former Associate Justice of the Supreme Court of Minnesota. "The great experiment" (the title is suggested by de Tocqueville's *Democracy in America*) is that made by the Founders to frame a Fundamental Law for the Nation which should secure a just measure of personal and political liberty to the governed, together with the adequate power needed for both social order and progressive development to the government. Mr. O'Brien studies the experiment historically and interpretatively. That is, he shows what were the political conditions in Europe immediately prior to the American Revolution—noting particularly the frightful abuses of autocratic power in England. He then points out those principles and measures whereby the Constitution safeguards individual liberty, and at the same time assures the intelligent progress of the nation. The author's interpretation is sound and clear. It reflects the judicial mind. It justifies the confidence which the sanely conservative citizens place in the palladium of their natural liberties. It inspires respect for the fundamental law of the nation and should help to conserve and advance in the people the spirit of true loyalty and universal equity.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE FAIREST FLOWER OF PARADISE. Considerations on the Litany of the Blessed Virgin, Enriched with Examples Drawn from the Lives of the Saints. By the Very Rev. Alexis M. Lepicier, O.S.M., Consultor of the Sacred Consistorial Congregation, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 321. Price, $1.50 *net*.

CATECHISM OF THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. For the Use of the Faithful. By R. P. Thomas Pègues, O.P., Master in Theology, Member of the Roman Academy of St. Thomas Aquinas, formerly Professor of St. Thomas at the Collegio Angelico, Rome, now Regent of Studies at St. Maximin, France. Adapted from the French and done into English by Ælred Whitacre, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xvi—315. Price, $2.00 *net*.

PREACHING AND SERMON CONSTRUCTION. By Paul B. Bull, M.A., Priest of the Community of the Resurrection. Macmillan Co., New York. 1922. Pp. xiii—315. Price, $2.50.

AUGUSTINIAN SERMONS. By the Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. First Series. Blase Benziger & Co., Inc., New York. 1922. Pp. 314. Price, $2.15 *postpaid*.

HANDBOOK OF CANON LAW FOR CONGREGATIONS OF WOMEN UNDER SIMPLE VOWS. By D. I. Lanslots, O.S.B. Tenth edition, revised and enlarged to conform to the New Code of Canon Law. Frederick Pustet Co., New York and Cincinnati. 1922. Pp. 303.

THE WORD OF GOD. A Series of Short Meditations on the Sunday Gospels Published in Rome by "The Society of St. Jerome for the Diffusion of the Gospel". By Monsignor Francis Borgongini-Duca, S.T.D. Translation by the Rev. Francis J. Spellman. Macmillan Co., New York. 1921. Pp. 211.

THE VALUES EVERLASTING. Some Aids to Lift Our Hearts on High. By the Rev. Edward F. Garesché, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 188. Price, $1.35 *postpaid.*

THE WONDERFUL CRUCIFIX OF LIMPIAS. Remarkable Manifestations. By the Rev. Baron Von Kleist, S.T.D. Translated by E. F. Reeve. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. viii—184. Price, $1.25 *net.*

SPIRITUAL ENERGIES IN DAILY LIFE. By Rufus M. Jones, Litt.D., D.D. Macmillan Co., New York. 1922. Pp. xx—179. Price, $1.50.

THE WONDERFUL STORY. The Birth and Childhood of the Infant Jesus in Word and Picture. Simply Told for Children. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 12. Price, $0.35 *postpaid.*

PHILOSOPHICAL.

CATHOLICISM AND CRITICISM. By Père Etienne Hugueny, O.P., sometime Professor in l'École Biblique, Jerusalem. Translated from the fourth French edition by Father Stanislaus M. Hogan, O.P. Longmans, Green & Co., London, New York and Toronto. 1922. Pp. ix—322. Price, $3.50 *net.*

THE GREAT EXPERIMENT. By Thomas Dillon O'Brien, Former Associate Justice, Supreme Court of Minnesota. Encyclopedia Press, New York. 1922. Pp. 122. Price, $1.25 *postpaid.*

THE CALENDAR: ITS HISTORY, STRUCTURE, AND IMPROVEMENT. By Alexander Philip, LL.B., F.R.S.Edin. University Press, Cambridge. 1921. Pp. xi—104.

LITURGICAL.

ORGAN ACCOMPANIMENT TO LAUDA SION or Gregorian Melodies for Liturgical and Other Functions. Compiled by the Rev. Thomas Rust, O.F.M. Edited and composed by the Very Rev. Peter Griesbacher. Franciscan Herald Press, Chicago. 1922. Pp. 170. Price, $2.50 *net.*

HISTORICAL.

THE LIFE OF CORNELIA CONNELLY. 1809-1879. Foundress of the Society of the Holy Child Jesus. By a Member of the Society. With a Preface by Cardinal Gasquet. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1922. Pp. xvi—486. Price, $5.00 *net.*

LES MYSTIQUES BÉNÉDICTINS DES ORIGINES AU XIII^{e} SIÈCLE. Par Dom Besse. P. Lethielleux, Paris. 1922. Pp. iv—292. Prix, 6 *fr.* 45 *franco.*

A JESUIT AT THE ENGLISH COURT. The Life of the Venerable Claude de la Colombière, S.J. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. G. Bliss, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. viii—264. Price, $1.25 *net.*

LIFE OF MOTHER MARY OF ST. MAURICE. Second Superior-General of the Society of Marie Reparatrice. By a Religious of the Same Society. Translated from the French by Mary Caroline Watt. Sands & Co., London; B. Herder Book Co., St. Louis. 1922. Pp. xv—250.

MISCELLANEOUS.

THE GATES OF OLIVET. By Lucille Borden. Macmillan Co., New York. 1922. Pp. viii—359. Price, $2.00.

AVERAGE CABINS. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 402. Price, $2.15 *postpaid.*

LOYOLA BOOK OF VERSE. With Biographical, Explanatory and Critical Notes. Compiled and annotated by John F. Quinn, S.J. Loyola University Press, Chicago. 1922. Pp. xvi—283. Price, $0.72.

THE SOUL OF IRELAND. By W. J. Lockington, S.J. With an Introduction by G. K. Chesterton. Macmillan Co., New York. 1922. Pp. xviii—182. Price, $1.00.